

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Home News.**—In the congressional elections of November 4, the Republican party sustained a severe defeat. In the Senate, the Democrats, who now number 39, re-elected 12, gained 10 from the Republicans and lost one to them, while the Republicans, who now number 56, reelected

14, lost 10 to the Democrats, and gained one (in Iowa). The final figure therefore, for the Senate, will be 47 Democrats, 48 Republicans, and 1 Farmer Laborite (Shipstead). This meant that Senator John M. Robsion was defeated in Kentucky, but Schall won in Minnesota, two results which had been in doubt. In the House of Representatives, the Democrats, who now have 160 seats, gained at least 57, according to final returns when the late Kentucky results were counted. This figure of 217 would almost give the Democrats control of that House, since a majority is 218. In the elections for State Governor, the Democrats elected 18 and the Republicans 10, with Kansas in doubt at this writing. The most striking results in these State elections were the Democratic victories in Connecticut, Idaho, Massachusetts, Ohio and Oklahoma, all normally Republican States, and Gifford Pinchot's victory in Pennsylvania, in spite of the defection of Philadelphia. In the Senatorial elections, condi-

tions were more remarkable. Senator Allen, of Kansas, and spokesman for President Hoover, was defeated, as were ex-Senator Butler, confidant of Calvin Coolidge, in Massachusetts, and Mrs. Ruth McCormick, daughter of Mark Hanna, in Illinois. R. J. Bulkley, a Democrat, was elected in Ohio, as were Governor Bulow in South Dakota, M. M. Nealy in West Virginia, and E. P. Costigan in Colorado, all of them Democrats in strong Republican States. The size of the majorities in New York and Illinois caused great surprise. In Illinois, J. Hamilton Lewis defeated Mrs. McCormick by a plurality of nearly 700,000, while in New York Franklin Roosevelt was re-elected Governor by a plurality of more than 725,000, nearly twice the size of the largest plurality ever given ex-Governor Smith. This immediately made Governor Roosevelt the outstanding candidate for President on the Democratic ticket in 1932.

These results clearly indicated a nation-wide revolt against the Republican party, and were thought by some to presage Republican defeat in the next Presidential elec-

tions. This revolt was shown most strikingly in the votes in up-State New York, western Massachusetts, down-State Illinois, rural Ohio, and in Minnesota and Kansas, all of which are strong Republican sections. Moreover, the Democratic party wiped out completely the gains made by the Republicans in 1928 in the South. Even in New Jersey, where the popular Dwight Morrow was elected Republican Senator, his majority barely reached 200,000, while the normal Republican majority in that State is not less than 300,000. The gains by the Democrats for the House of Representatives were distributed as follows: East, 10; Middle West, 31; South, 10; and Far West, 1, with some further results in doubt. Commentators attributed this dissatisfaction to the new tariff, the failure of farm relief, and the loss of the prosperity which the Republicans claimed as due to them; and, to a lesser degree, the unpopularity of President Hoover, the rejuvenated publicity activity of the Democrats, and Prohibition, which the Republicans, as the party in power, were assumed to foster. The results in both the Senate and House deprived the Republican Administration of all legislative power, since even in the event of even representation in both Houses, there are sufficient insurgent Republicans to give the Democrats a big majority in any vote, though not the requisite two thirds to override a veto. The probability was, however, that the Republicans would organize both Houses.

The elections also showed a decided drift towards opposition to the Eighteenth Amendment and the Volstead

Act. In the three State referenda on the subject, Prohibition was severely defeated, in Massachusetts on a proposition to abolish the State law, in Rhode Island on the repeal of the Amendment, and in Illinois on a triple proposition. Besides that, Prohibition was an issue in at least eight elections, and in each case the candidate favoring it was defeated, except in Pennsylvania, where the normal Republican majority of 800,000 was cut to 80,000, in great part due to that issue. The next Senate will remain as the present: Wet, 18; Dry, 78. The House will number: Wet, 134; Dry, 300, a gain of 44 for the wets. The issue was sure to grow more acute still.

**Argentina.**—While former President Irigoyen and former Minister of the Interior Gonzales were still detained aboard a warship, with indictments pending against them in the Federal courts, there was going on in the provinces a reorganization of the major political parties in the expectation that the Provisional Government would fulfil its promise to call a general election in March. A powerful attempt was being made to revive the Radical party, eliminating the remnants of influence of the former President. Radical dissidents, who were supporting the recently formed National Democratic Federation, gave indications of forming a national party under the old radical flag. The National Democratic Federation itself was being supported by independent Socialists in the capital, the Conservative party in the province of Buenos Aires, and important Liberal-Conservative parties in other States. In an endeavor to form a great national party, the Progressive Democrats, who control the province of Santa Fe and possibly Entre Rios, with a strong support in Cordoba and the capital, were remaining separate from the other groups. The old Socialist party was also maintaining its isolation and awaiting developments.

**Brazil.**—Dr. Getulio Vargas, leader of the successful revolutionary movement, received a tremendous ovation all along the line of his progress to Rio de Janeiro. On November 3, the military junta lead by General Tasso Fragoso, which had forced President Washington Luiz to relinquish his office and which had then assumed control, surrendered the Government to Dr. Vargas. Upon his acceptance of the office of Provisional President, he announced the appointments to his Cabinet, recognized by the press as one of the ablest and strongest Cabinets in Brazilian history. The members were chosen from the various groups who cooperated in the overthrow of the Luiz regime. They were: Interior and Justice, Osvaldo Aranha; Foreign Minister, A. De Mello Franco; Finance, Jose Maria Whitaker; Agriculture, Assis Brazil; Public Works, General Juarez Tavora; War, General Leite Castro; Navy, Admiral Isaias Noronha. The new Provisional President announced that the present Congress would be dissolved, since the elections to it were fraudulent. Pending new elections, the Government would be carried on by the Executive and his Cabinet. He stated that his

Government would avoid any species of vengeance on members of the deposed Government but would institute charges against some members for the criminal use of public funds. Washington Luiz, a prisoner in Fort Copacabana, steadfastly refused to resign from the Presidency; he affirmed that he remained the legal head of the Brazilian Government until the expiration of his term on November 15.

**Cuba.**—The Congressional election took place on November 1, with about sixty per cent of the voters appearing at the polls and with practically none of the anticipated disorders. Incomplete indications were that the Liberal party, of which President Machado is a member, had scored a decisive victory. The Administration was quite satisfied with the result, and President Machado praised the army and the national police for their efficient work during the balloting. Meanwhile, Congress opened its regular Fall session with revision of the electoral code, measures for the reorganization of political parties, financing of the \$42,000,000 Chadbourne sugar-loan plan, and possibly consideration of a proposed \$3,000,000 loan to consolidate Cuba's indebtedness as the chief problems for discussion.

**Ecuador.**—President Ayora and the Council of State found themselves in a trying situation by a vote of Congress, on November 1, to extend its present session twenty-two days beyond the date set for its adjournment, November 8. A decision of the Council of State decreed, in accordance with the present Constitution, that all measures other than the budget enacted after November 9 should be null. It will be recalled that the last session of Congress was stormy, with speeches against the President and a near clash between Senators and army officials, some of whom called Congress Bolsheviks.

**Egypt.**—Fears and threats of a political and popular outbreak over the new Constitution and the reformed electoral laws promulgated by Premier Sidky were quieted, presumably by the efficient show of military power. Sidky Pasha has apparently solidified his power and continued to secure greater confidence because of his efforts to solve the economic problems. Mahmoud Pasha, leader of the Liberal Constitutionalists, and Nahas Pasha, who controls the Wafdist party, though bitter foes in all other matters, united in issuing a declaration of hostility to the constitutional and electoral changes and in calling on the people to rise in protest to the Sidky regime.

**France.**—The early sessions of the Chamber, which opened on November 4, were largely occupied with routine business, with the exception of an exciting hour or two in the first meeting, when the question of setting a date for interpellations on foreign policy resulted in a vote for immediate discussion. The first three Deputies who had

Government  
Electoral  
Victory

Congress  
Defies  
Government

Order  
Maintained

Parliament  
Opens

Political  
Parties  
Reorganize

Vargas Assumes  
Presidency



filed their names to speak in the debate—one member each from the Right, the Center, and the Left—had to confess their unpreparedness and submit to the noisy recriminations of their respective opponents. Finally the President of the Chamber was forced to suspend the session.

The attempted murder of a young Swiss by a group variously described as foreign Communists and Italian anti-Fascist refugees resulted in the discovery by the police of the headquarters of a radical group in a suburban villa. In addition to the usual masses of radical books and pamphlets, the police found a long-distance private radio station, and documents indicating that the group had connections in Switzerland, Luxemburg, and Belgium, and in some of the Latin American countries. Following the raid, more than 100 foreign radicals were arrested on November 2, in Paris and the suburbs. Several were deported at once, others were awaiting expulsion.

**Great Britain.**—The MacDonald Ministry won easy victories on the first votes taken in the new Parliament. James Maxton, in the name of the Radical Laborites, offered an amendment to the Speech from the Throne to the effect that no proposals for a Socialist program were made; his amendment received but thirteen votes. The Conservative amendment stated that no adequate measures for industrial relief were provided in the Government program. With the Liberals as a party abstaining from voting, the Government was upheld by a vote of 281 to 250.—The only Catholic member of the Labor Cabinet, Sir James Melville, Solicitor General, resigned office because of ill health.—Opposition to Stanley Baldwin as leader of the Conservative party was put to a test at a meeting of the Conservative members of both Houses and of prospective Parliamentary candidates. A resolution stating that it was essential for the welfare of the party that Mr. Baldwin should resign was defeated by a vote of 462 to 116. This was not interpreted as a sure sign of Mr. Baldwin's power, but as a rebuke to his opponents and as an affirmation of the sentiment that there was no other acceptable leader.

It was decided that the Imperial Conference should complete its sessions on November 14. No final agreements were reached by the Dominions and Great Britain on the questions of tariffs and trade; but better commercial arrangements were arrived at by the representatives of the various Governments in individual transactions. Lord Sankey's report on constitutional issues was approved. Important among the recommendations was the establishment of an arbitration court to settle disputes between the members of the Commonwealth. This court would not be a permanent body but would be created as the need arose; it would consist of five members, two from each nation and the chairman chosen by the other four; submission of questions to this court would be voluntary, but the decision would be binding. The policy of sending Dominion envoys and ministers to foreign nations was approved; it was decided that these representatives should treat directly

with the foreign nations, and not through the British Government.

**Greece.**—While Premier Venizelos was continuing his good-will visit to Angora and bringing to a formal conclusion a pact of neutrality between Greece and Turkey, followers of the former Dictator, General Pangalos, were arrested in large numbers at Athens charged with an attempt to organize a *coup d'état* and overthrow the Venizelos regime. The General and a number of his civilian and military adherents were arrested. The cause of the discontent of the conspirators was the treaty with Turkey which the Opposition considered highly disadvantageous to Greece. General Pangalos, it will be remembered, was deposed as President in 1926, exiled, brought back to Athens for trial on a charge of murder during the revolution in which he had seized control of the Government, and acquitted. Since then he has several times figured as the central character in alleged intrigues to return him to power. Dispatches from Istanbul stated that the Premier was everywhere welcomed in Turkey with signs of cordial good will, and he and Premier Ismet Pasha, who were bitter political enemies but a short while ago, met as the best of friends. After paying his respects to the Governor of Istanbul, Premier Venizelos visited the Ecumenical Patriarch, Photius II, the first time in nearly 500 years that the political leader of the Greek nation paid homage to the ecclesiastical leader of Eastern Christendom.

**Japan.**—The Government continued its march on the Formosan aborigines, troops and planes being pushed into the jungle to punish the savages for their revolt. Meanwhile, an official inquiry into the cause of the uprising was under way and reorganization of the Administration in Formosa was contemplated. Besides the eighty-six Japanese massacred at Musha, where the trouble originated, more than a hundred Japanese supposed to be in the vicinity remained unaccounted for. It was estimated that the aborigine losses amounted to at least eighty killed and very many wounded.

**Nicaragua.**—Nearly complete final reports on the Congressional election, November 1, gave the Liberals 17 seats of the 24 in the Senate, and 28 of the 43 in the Chamber of Deputies. The sections unheard from, it was conceded, would not affect the results. The election was characterized even by Conservative losers as free and fair. With 113,000 voters registered, about fifty-three per cent voted. President Moncada characterized the result of the election as an endorsement of his Administration. Only one attempt at disturbance was reported, that in the Department of Jinotega, where bandits endeavored to put on a demonstration at La Concordia.

**Russia.**—Despite a few praises of Russian economic efforts, on the part of returned travelers, reports still

Arrest of  
Foreign  
Radicals

Parliamentary  
Activities

Imperial  
Conference

Pangalos  
in  
New Plot

Formosan  
Revolt

Election

accumulated of serious breakdowns in production. The Stalingrad tractor plan, costing \$22,000,000, and aiming to produce 100,000 tractors a year, was said to have built only two tractors so far, and those by hand. Widespread shortage in freight-car loadings, and continual turn-over, caused by the migratory condition of labor, were also complained of. Restrictive measures against Soviet "dumping" were taken by France and Sweden.

The report that the Soviet Government had returned to the Ford company in Cork, Ireland, large quantities of tractors or tractor parts sent to Russia under the Ford contract, was completely denied by Sir Percival Perry, manager of the Ford interests in Great Britain, who stated that the Ford plant in Cork had never sold to Russia either tractors or assembly parts, but only service parts to be used on tractors previously purchased; and none of these parts had been returned or complained of. Alexander Legge, Chairman of the United States Farm Board, former president of the International Harvester Company, stated that recently he had advised agents of the Russian Government to cut down their purchases of industrial materials as "swamping" Russia with machinery it was incapable of using. The Moscow papers replied with angry denunciations of Mr. Legge.

**Spain.**—King Alfonso was the recipient of the highest decoration conferred by the Emperor of Japan, the Order of the Chrysanthemum, on November 3. The honor was bestowed through Prince Toguwaka, brother of the Emperor, in token of the latter's personal esteem for Alfonso and to commemorate Japan's long friendship with Spain.—Prospects of further postponement of the parliamentary elections loomed, due chiefly to the difficulty of completing the preparatory electoral lists in time.—In an interview with correspondents at London, the Spanish Ambassador, Marquis Merry del Val, denied reports of serious unrest in Spain, and ascribed what difficulties had occurred to the natural reaction when the restraints of the DeRivera regime were removed.—The peseta continued its gradual rise.

**Turkey.**—The autumn session of the National Assembly was initiated on November 1. The opening speech of President Mustapha Kemal was for the most part a review of the year's events, with special honorable mention to the army and Gendarmerie for their part in putting down the Kurdish revolt and in aiding the Smyrna flood victims. Contrary to expectations, his speech included no important reference to the future of the new Liberal-Republican party. Relative to relations with foreign Powers, the President particularly emphasized the strengthening of ties of friendship with the Soviet Government by the recent visit of the Foreign Minister to Moscow, and of amity with Greece through the pact concluded during the week at Angora and the visit of Premier Venizelos.

**Disarmament.**—In an effort to smooth over the disagreement between France and Italy, Hugh S. Gibson, Ambassador to Belgium and head of the American delegation to the Preparatory Disarmament Commission of the League of Nations, held conferences with high officials in both countries. As a result of his negotiations, it was hoped that when the Commission met in Geneva, France would be willing to declare what she considers the maximum tonnage which she believes it necessary to build for her security between now and 1936. Italy would make a similar declaration of her own needs. Neither country would make reference to the other or to the question of parity which would thus be avoided. Two difficulties were foreseen that might upset this solution: First, France might carry out her determination to have a safeguarding clause inserted by which she could increase her tonnage if Italy built to within 240,000 tons of the French fleet. This would raise the question of parity upon which negotiations broke before. Secondly, France might place her tonnage so high that England would be forced to invoke the safeguarding clause of the London Treaty in order to raise her own tonnage. In that case, the United States would also increase its tonnage and the London Treaty would be practically scrapped. The first problem, therefore, of the Commission was to persuade France to avoid both these steps.

The first session of the Preliminary Commission, November 6, was marked by a desire on the part of the delegates to reach some general agreement so that the actual disarmament conference could begin its work. However, it soon appeared that this session, like former ones, would be involved in long discussions. Maxim Litvinoff, Foreign Minister of the Soviet Union, attempted to have the Commission widen the scope of disarmament, especially so as to include trained reserves and war stocks. He was sharply reminded by Chairman Loudon that it had been agreed to have no general discussion. Germany, too, wanted these questions discussed, but agreed to drop them now, if a definite date, November 1, 1931, were set for the opening of the conference. Great Britain's new proposal promised to give rise to long discussion.

"Mergers and Then What?" will be the title of a paper by Edward P. Tivnan which seriously asks the question whether we are soon to be the victims of a plutocratic oligarchy.

Hilaire Belloc will next week make a plea for "The Revival of Latin." He does not mean a wider knowledge of Latin, but its world-wide use, as formerly.

We have heard much about student rating. Next week Ellen Pickett will write a paper on "Teacher Rating." The rating is done by some former pupils.

"Mary Kate Writes Betty Harris" will recall to our readers the charming letters that Mary Kate used to write, as reported by Cathal O'Byrne.



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### Snooping on the Senate

PROBABLY the most astounding story of the contemptible methods by which Federal Prohibition is occasionally enforced, was first brought to light in a copyrighted article published in the *New York Evening World* for October 31. At the direction of the presiding officer of the Senate, Dr. James M. Doran assigned one of his agents "to spy on members of the Senate." This agent, with an office in the Senate building, was registered as an employe, doing clerical work in connection with the Senate payroll.

The main facts of the *World's* article are admitted by the Vice-President and by Mr. Doran. Mr. Doran states that he acted on order of his superiors, while the Vice-President remarks that he merely cooperated to secure law observance within the precincts of the Senate building. No doubt some members of the Senate will take a somewhat different view of the matter. They may think that the low-water mark of propriety has been reached, when its presiding officer invokes the aid of the spy and the snooper.

If this be their attitude, we agree with it. Yet sauce for the goose should serve equally well for the gander. The very Congress thus subjected to the surveillance of spies did nothing whatever to check the army of snoopers who all over the country are violating the rights of private citizens, and making the courts and every form of Federal authority objects of ridicule and contempt. They may not rightly complain that they are victims, as long as they do nothing to save their fellow-citizens from the machinations of the spy system.

Yet there is another aspect of the question which deserves serious consideration. Of few of its immunities has Congress been more jealous than that contained in Section 6 of the First Article of the Constitution. It is there provided that members of Congress "shall in all cases, except treason, felony and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and

returning from the same. . . ." The inference that members of Congress when in their offices are free from all surveillance exercised by any other branch of the Government, is of long standing, and wholly in keeping with the spirit and purpose of the Constitutional provision.

It is quite true that there was here no question of arrest, since the purchase of liquor is not a violation of the statute. It is also true, however, that the presence of a spy, appointed by another branch of the Government, one of whose jobs was to listen in on the messages passing through the Senate telephone exchange, and to report the names of Senators who dealt with bootleggers, is something so directly open to intolerable abuse that Congress should forbid it under heavy penalties.

The whole incident is but one of a thousand examples to show the degraded state to which the attempt to make a sumptuary act part of the Constitution has reduced us. Unless Congress acts at once, the next session may see 1,062 individuals under the dome of the Capitol, the total being composed to 531 Congressmen and 531 spies. That does not seem to fit in well with American ideas of government. But it fits quite as well as Prohibition.

### Football and Famine

SOME weeks ago Notre Dame and Northwestern Universities agreed to play a football game in the city of Chicago, devoting the major financial proceeds to charity. In Chicago, as in the rest of the country, there is much distress; but distress seems to make itself felt much more keenly in our great cities than in the rural districts, where people are usually more ready to help one another unobtrusively. The respective college authorities approved, the newspapers of the city agreed to give a vast amount of free advertising, and for a time the charitable societies of the city felt that some at least of their difficulties were overcome.

Unfortunately, however, all plans were subject to approval by a group of professors who compose a kind of governing board for the athletics activities of the universities known as the "Big Ten." These learned dons met in secret conference, and then issued a formal prohibition. The game could not be played on the city field with accommodations for about 180,000 spectators, for that would sully the purity of college athletics. It might, however, be placed in the stadium of Northwestern University, where about 48,000 spectators can be seated. If we make an exception here, they ruled in effect, we shall be asked for exceptions of all kinds.

It has been said quite frequently that college boys see athletic contests from a false perspective of their own making; hence, the football game and the prominent athlete are given a valuation which in sober fact they do not merit. That may be true. But we can recall no instance in which even a crowd of freshmen have shared the false perspective of these college dons. Against the prevalence of famine, they balance the alleged purity of athletics, to decide that, as far as they are concerned, famine shall prevail.

This may be brutality, but it looks more like sheer

stupidity. In this decision the critic stumbles upon one reason, perhaps the major reason, why college athletics are in a state of chaos. Men whose decision means that more children shall be cold and hungry, so that the sanctity of a purely technical ruling shall be preserved, evince a lack of common sense, not to say of common humanity, which would unfit them, intellectually and morally, for the guardianship of a band of trained fleas.

### Neither Christian nor American

ON its adjournment last week, the grand jury of Westchester county, in the State of New York, handed a presentment to Supreme Court Justice Graham Witschief, that is of more than local interest.

The jury observed that neither "new world conditions" nor poverty could be cited as the causes which "make us the most criminal of all civilized nations." Canada is notably a law-abiding country. Great Britain has "much more poverty than the United States, and much less crime." In crime, we stand, unfortunately, at the head of the list, and the prevalence of disorders, some of a most serious nature, among the young, makes the future seem dark indeed. If we are to change in this respect, the jury concludes, we must change our "educational system."

Departing from the original American plan which made religion the soul of education, we have substituted in this country a variety of subjects, ranging from patriotism to ethical culture. We hoped thereby to infuse into the hearts and minds of our children a spirit which, if not religion, would produce the fruits of religion. It was a vain experiment; one might as well hope to gather grapes from thorns, and figs from thistles. "Our schools excel in training for science, invention, industry, and commerce, but pay little attention to how to live or how to govern," the jury reports. "They afford only weak and inadequate instruction in the American principles of government, and no practical instruction in the philosophy of living or in morality, so that the pupils are not made conscious of their relation to society, of the rights of others, or of respect for law and order and for the properly constituted authorities."

This is a serious indictment of secularism in education, but it is fully justified. For well nigh a century we have maintained at great cost a system of schools, founded on the theory that the State can know nothing of God or of religion. Today at least ninety per cent of our children are in educational institutions from which the teaching of religion, and of morality founded upon religion, is excluded by law. This public-school system has prevailed, not merely unchecked, but supported by the public funds, to turn out, year after year, boys and girls instructed in everything, except the law of God and His love. At the end of it all, "we are the most criminal of civilized nations."

No other result could be looked for. The secular school can give "no practical instruction in the philosophy of living or in morality," because the norm of morality is man's nature, and the Creator of that nature, Almighty

God, has no part in secular philosophy or in the secular school. The problem of living as we should live cannot be solved if God, His law, His designs for man, are deliberately excluded from consideration. One might as well try to solve a problem in mathematics, and begin by excluding the chief factors. Nor can this school afford any but a "weak and inadequate instruction in the American principles of government."

The American plan of government was not designed for an irreligious people. Its spirit cannot be understood, nor can its essential purpose be supported, by a school which excludes religion. The founding Fathers held that for the preservation of our political institutions, the widest diffusion of religion and morality among our people was wholly necessary. The philosophy of secularism, and the public school, the expression of that philosophy, hold that religion and morality, as understood by the Fathers, are necessary neither for the life of the individual, nor for the life of the nation.

It is quite true that some of the administrators, and very many of the teachers, connected with the public schools, reject in actual practice the secularism which is the very soul of the system. That is the chief reason why the public schools have not yet wrought out the full measure of social and political evil inherent in the philosophy of secularism. But the system itself is crudely un-Christian and starkly un-American. As such, it is opposed and condemned by thousands of Americans who realize that the surest guarantee of peace and order in the State is a generation trained in religion and morality, not only at home, but also in the school.

### Labor Needs Leaders

A FACT that stands out clearly after considering the Boston Convention of the American Federation of Labor is that organized labor in this country has no worth-while program and no great leaders. It is not to be denied that in the past the Federation fought well under capable leaders for some most valuable positions. Nor can it be denied that at present the Federation is, as Newman once said of the Anglican Establishment, a bulwark against errors more fundamental than its own. But the pity of it all is that the organized workers of the country, the vast majority of them upright and well-meaning men, are represented, as far as they are represented at all, by so blind and deaf a guide as the American Federation of Labor.

That the workers are aware of this situation, and that they will soon demand that it be changed, became evident at Boston. The two addresses that made the deepest impression were those delivered by Cardinal O'Connell, Archbishop of Boston, and by the Rev. W. R. Maguire, C.S.V. Both His Eminence and Father Maguire had something to say, because each based his speech upon the solid ground of reason and of revealed truth. They were fearless in their utterances, because neither had any hope of personal advantage at stake, but only the best interests of the worker. In the Cardinal and the priest, the workers saw real leaders. The poli-



ticians in office, posing as workers, passed them by.

Once more we serve warning on the American Federation of Labor that unless it throws the politicians into exterior darkness, and adopts a sane and militant policy in defense of labor's rights, it is doomed. It need not seek far for that policy. It can be found in substance in the Program of Reconstruction laid down by the Bishops more than ten years ago. The Catholic Church alone can give labor a progressive and constructive policy, because the Church alone demands that while rights be respected wherever they exist, every program for betterment and reconstruction be based upon principles of charity as well as of justice. It is as far removed from the violence of the Bolshevik as it is from the more refined, but equally malevolent machinations of the pagan capitalist. Having nothing in view but the welfare of mankind, it can rebuke the proud, curb the rebellious, teach men their duties one to another, and lead them to support the institutions which tend to the establishment of the Kingdom of God upon earth.

The American Federation of Labor has worked too long on a policy of pure expediency. Let it now base its programs on the eternal principles of justice and charity. Secularism in the field of social and economic relations is as deadly as secularism in the schools.

#### The Government in Education

THE Secretary of the Interior issues statements from time to time to register his disapproval of the scheme to create a Federal Department of Education. His most recent pronouncement appears in the pages of *Washington*, a Republican political weekly.

We welcome Dr. Wilbur's conclusions. They are stated forcibly, and we believe them to be correct. But as an antidote to such stuff as that sent out by the head of the Masons of the Southern Jurisdiction, who argues that since the Federal Government investigates the habits and provides for the needs of hogs, through its Department of Agriculture, it should establish a Department of Education to investigate the habits and provide for the needs of children, they will be found useless. The mind of the man who can entertain that argument is closed both to logic and common sense. To such, Dr. Wilbur does not address himself.

In an excellent paragraph Dr. Wilbur emphasizes the need of self-reliance and a sense of responsibility in every community, if good government is to be assured. "Men grow by responsibility—even when in exercising their responsibility they make honest mistakes," writes the Secretary. "We don't want to turn our people into spiritual and intellectual parasites on Washington. That is one sure way to break down democracy." The forty-eight States, every one with its schools, constitute a huge laboratory for experimentation. If at the end of all this, a State is unable to fix upon an adequate and proper policy in education, let it emulate the student whose experiments have ended in failure, and begin all over again. To appeal to Washington is hopeless. Not only does that policy break down local initia-

tive and self-reliance, but Washington has no remedy to give.

Perhaps at this point, agreeing with the Secretary's conclusions, we discern a rift between his reading of politics and our own. Surely, "decentralization" is not an act by which the Federal Government "gives back to the States . . . all the authority and responsibility which can be safely given." The Federal Government gives the States and the people nothing, nor can it vest in the States any right or power whatever. The rights and powers conferred upon it by the Constitution, it must *not* "give back." By that same Constitution, all powers not granted it by the people are *reserved*.

The distinction is not trifling. The idea that the people and the States derive their powers from the Federal Government, and that these may be enlarged or contracted by that Government, is grotesquely untrue, but widely held. Hence no statement, particularly from an official source, that even seems to favor that error should pass unchallenged. And what does the Secretary mean when he writes, "The Federal Government has a hundred years of experience, and fifty years of scientific study, behind its administration"? Did "experience" begin only in 1830? Do Washington, Adams, Jefferson, Monroe, Madison, Marshall, a near-war with France and an actual one with Great Britain, count for naught in the line of "experience"? And what "scientific study" began in 1880? We have pondered until we are weary, and the answers still elude us.

#### "The Republican Debacle"

THAT is the judgment passed on the recent elections by an independent journal, the *New York Times*. It is true that for an overwhelming Administration majority to be followed by an Administration defeat two years later, is almost customary. But there is an unusual significance in the elections of 1930.

The Administration lost the confidence of the country on two major issues, unemployment and Prohibition. As this Review has observed, there has been too much Administration talk about prosperity, in the face of unexampled distress. Preposterous claims were maintained by the Administration until late in the campaign, when the President, moved by reports of unparalleled distress, appointed a committee to protect the people "from cold and hunger."

Not less absurd was the effort of the Administration to show that Prohibition was not an issue. To make this claim in face of the fact that no issue is so widely debated was a most serious blunder.

One happy result of the elections is the elimination from serious consideration, at least in the more populous and intelligent parts of the country, of the Prohibition factions. Another is the defeat, by a decisive vote, of the insufferable mountebank, Heflin. On the whole, the elections may be taken as a repudiation of political sham and hypocrisy. It is to be hoped that the Democratic victors, as well as the defeated Republicans, will profit by the experience.

# This Pamphlet and Racktending Business

LILLIAN CLARK

**"A**MAZING, isn't it? The Racktenders of Westminster Cathedral report 73,504 pamphlets sold last year." I quote from an article on racktenders and pamphlets recently carried by an energetic western weekly.

After reading the article through, I returned to the unbelievable "73,504." Naturally, the vivid picture of the ever-active rack at the Paulist Fathers' Church at West Fifty-ninth Street, New York, flashed into my mind and, fired with curiosity as to the standing of the United States in this field, I decided to get in touch with its Racktender. The interview? Delightful. The rack's record? More amazing still!

The report of St. Paul's Racktender for the same year, 1929, showed a distribution of 73,617 pamphlets! How many of us suspected that one of our city churches has in this feature outrivaled a famous Cathedral—and that Westminster, "the largest single pamphlet-distribution spot in England"? Furthermore, a subsequent and diligent scrutiny disclosed that in the business or vocation of racktending, this is an achievement thus far unparalleled in any other record. To me this was an extraordinary revelation, and extraordinarily interesting is the rack's unique story.

"73,617"! These startling figures prove to what an extent the Catholic laity here has taken to heart the pamphlet apostolate. No need to despair of Catholic action in this field! It is in full swing, even though hitherto unknown to most of us, I dare say. Some points of this record-rack's history follow, which I am able to give through the courtesy of St. Paul's Racktender, an unflagging apostolic worker, as unassuming as she is obviously efficient.

The interest is general. Besides that shown by the parishioners of St. Paul's during their daily "visits," it is manifested also by the many thousands attracted from far and near by the Sunday evening conferences of such brilliant orators as the Rev. James M. Gillis, C.S.P., and the Rev. Fulton J. Sheen. I, myself, recall seeing on such occasions earnest seekers remaining for fifteen minutes in their attempts to press their way through the crowds surrounding the rack. And others, I learned, come long distances and even set aside their Sunday afternoons to secure their cherished pamphlets, making it a practice to obtain a supply of literature which they distribute gratis to home and foreign missions.

From my interview, I was convinced that the pamphlet rack has proved a boon to Catholics and non-Catholics alike. For the Catholic, it has given easy access to the correct explanation of difficulties that arise in discussions with their non-Catholic associates. (Incidentally, an extra demand for "The True History of Maria Monk" is a sure indication to the Racktender that Franklin Ford has been broadcasting again on "escaped nuns.") And recent converts, hungry for further knowledge of their

new Faith, are quick to avail themselves of this rich storehouse. Likewise, non-Catholics, who have discovered the existence of the rack, find helpful expositions of their problems without fear of committing themselves to any definite step.

Challenged by the demands of its "mixed congregation" the rack's reaction is a wide variety of pamphlets on display. (Its crisp and attractive array is achieved by daily care.) Keeping seasons and feasts and pertinent questions in mind, the selections are made from the various presses of America, England, Ireland and Australia; and include the very latest five-cent publications. Higher-priced ones are not handled at St. Paul's rack.

Which pamphlets are most in demand? To my surprise, a large percentage of sales shows an increasing interest in the rich liturgy of the Church. In this division are those containing the Four Gospels, the Ordinary of the Mass, and this year the complete Sunday Leaflet Missal (1,400 taken to date). The first place, however, is held by devotional pamphlets and pamphlets of spiritual reading. The Books of the Imitation, daily meditations, novenas, sketches of the Saints and of near-saints, sell almost as quickly as they are placed in the rack. Such pamphlets are cherished by Catholics both for their own use and to pass on to friends. Who can doubt that much personal sanctification—indispensable to apostolic labor—must result from such reading?

Even little tots, intrigued by the charming illustrations and simple prayers, save their pennies to secure such treasures as "Confession and Communion Prayers for Children," and "First Prayers for Little Ones," by a Religious of the Holy Child, and most popular of all, "Stations of the Cross for Children," by a Religious of the Cenacle, the best seller during Lent.

This demand for the various liturgical and devotional pamphlets, thus far mentioned, constitutes one-half of the regular sales. The other half is made up of pamphlets on Catholic doctrine, apologetics, the Church and science, the Church and modern thought. In constant circulation in this group are such pamphlets as "What Is the Bible?" former radio talks over WLWL by the Rev. John Corbett, S.J., "Why I Am a Catholic," by the Very Rev. John B. Harney, C.S.P.; "Marriage Problems," by the Rev. Martin Scott, S.J.; "The Scholastic Philosophy Explained," by the Rev. Henry H. Wyman, C.S.P., and "Psychoanalysis," by the Rev. Charles Bruehl, Ph.D. Stories of conversions, particularly that of Cardinal Newman, and more recently "Four Great Converts," by John LaFarge, S.J., are the favorite pamphlets of a large number of readers.

In addition, special subjects and authors have had a wide appeal among these pamphlet apostles, as the following statistics quoted directly from the Racktender's report reveal—statistics of tremendous interest and not to be overlooked by authors planning future *best sellers*.



6,020 Nickel Books—being popular and breezy dissertations on morals for young folks. Of these "What Is Love?" by J. E. Ross, was most in demand.

5,400 pamphlets by the Rev. Jos. McSorley, C.S.P.—"Open-Mindedness" being one of the most popular.

4,150 "Triumph of Failure," by the Rev. James M. Gillis, C.S.P.

1,700 "Brown Derby," by the Rev. Leonard Feeney, S.J.

1,425 on Birth Control by Fathers Conway and Ryan.

1,330 "Why Blame the Masons?" and "May Catholics Be Masons?"

1,000 each of the "Little Flower" and "Prayers to the Sacred Heart."

635 on Church History.

"Amazing, isn't it?" Amazing, indeed!

"If I could gain one soul, it would be worth it all," was a maxim of saintly Margaret Sinclair. Do pamphlets influence souls? The following "True Stories" answer affirmatively. They are but a few of the many retold me by the Racktender, stories confided to her as she was engaged in her daily task of supplying the rack.

"I happened to have the pamphlet, 'I Wish I Could Believe,' in my hands as I was waiting at the subway station," a frequent purchaser announced. "The ticket agent appeared interested, so I left it with him. The next time I passed he asked me to bring him the other six pamphlets mentioned on the back cover. Soon he informed me that as a result of this reading he was taking instructions from a priest and that two other members of his family were going to take the same steps.

"Later," she continued, "I gave the pamphlets, 'Vocations' and 'Scruples,' both by Father William Doyle, S.J., to a young friend. His attention was directed to the priesthood for the first time and now he is to enter one of the Religious Orders. He assures me that he will pray often for the work of the rack.

"These two results," she concluded, "reminded me of the promise I had made to Our Blessed Mother to do something to propagate the Faith. Although I had joined several organizations, it never before occurred to me to spread these pamphlets."

"That's the idea, Miss," remarked a clean-cut, well-dressed young man to the Racktender. "You ought to have an abundance of these pamphlets on self-control and temperance. It wasn't until the Prohibition laws were passed that I became a drunkard. It was these that helped me to get hold of myself again."

"Several girls in the office have been brought back to the practice of their religion after reading pamphlets which they picked up from my desk," said a young business girl.

"We find these pamphlets of meditations by Mother St. Paul a great help to our older students if they begin to drift away from religious belief," was the comment of a nun, often a patron of the rack.

"I use these pamphlets to follow up discussions which I begin with Communists," asserted a budding orator. "I often attend their meetings. When there is a chance, I ask telling questions; and soon the crowd gathers around me instead of the original speaker. They claim I break up their meetings more effectively than the police."

One more point. I learned that pamphleteers have their ethics and their code. For instance, it is a sin—a

mortal sin—against zeal to allow pamphlets to rest. After the pamphlet has been once read, it should be sent on its way again; and this is the practice of many zealous laymen, who are, in turn, rewarded by the grateful prayers of hospital and prison chaplains, and of priests and nuns on poor missions and elsewhere. The following from Port Limon, Costa Rica, is a typical example.

"Need I tell you how glad and thankful I am for your wonderful parcel containing such valuable materials? I am working not in the vineyard of the Lord, but in His quarries, in a man-killing climate, hot and damp; doing all my work in three languages, Spanish, English and French, being myself a German. Thus you may imagine how helpful these English pamphlets are. This mission is extremely poor; no funds whatsoever. Nevertheless, in two and a half years, I have had 156 converts. Any printed matter, old or new, you could let me have, I'll transform into precious material for heavenly crowns. I ask the Lord daily to bestow upon you His graces and favors for your valuable assistance."

Here then is evidence—"amazing" evidence—of spontaneous interest in the knowledge and spread of the greatest of treasures, the Catholic Faith.

"The pamphlet apostolate is an unorganized activity, it is true," concluded St. Paul's Racktender, "but as you see, it teems with great possibilities, if, in answer to the call of the Holy Father for universal Catholic Action, this natural force should come under the leadership of laymen and the supervision of the clergy."

## Apostolic Women

RAYMOND CORRIGAN, S.J.

"THE conversion of India will be the work of the women of America." My Brahmin-Jesuit friend was voicing the serious thoughts of missionaries who are studying the problem of bringing Christianity to the millions of heathens in his native land. He will most likely have occasion to make clear to the readers of this Review that in the designs of Providence an opportunity for a unique apostolate lies before the young women and girls now attending our colleges and high schools. And if we may judge from the spirit and enthusiasm displayed at our student-leadership conventions, the apostles will be ready for the call. Whether we are to thank the parents or teachers or ascribe it to the working of the Spirit of Christ in His Church, the fact seems clear to me that the rising generation is being prepared for great things.

Fanciful though these reflections may seem, they suggested a fitting subject for a lecture. I had been asked to address a prominent Catholic study club on very short notice. Gathering together the notes, which were a by-product of research in early Colonial history, I was able to portray the magnificent response made by the heroic women of seventeenth-century France in a situation analogous to our own. The story begins with the restoration of Canada to the French in 1632. Down to the end of the century it is full of dramatic interest. During the latter half of this period a new spirit less chivalrous, less Christian, enters into the colony with Frontenac, LaSalle

and Cadillac. The civil power, which had been controlled—and supported—by the ecclesiastical, begins to look on the mission as a mere department of State. But during the first generation the leading men and women of the colony are all intent on winning a world for Christ and building a new city of God. In English and in French these newer *Gesta Dei per Francos* have been eloquently told.

The still untold story of our foreign missions and the almost legendary tales of primitive Christianity furnish nothing more romantic than the reality as it stands forth in the voluminous records of the pioneers on the St. Lawrence. But I know of no brief and concise account in English of the great women who answered the call of Père LeJeune in the Relation of 1634 and gave their purse or their person or both to the founding of the Kingdom of Christ at Quebec and Montreal. The time has come to bring out this new departure in mission methods. Or was it merely a revival of Apostolic times? At any rate, while the priests and friars of Spain, Portugal and Italy were making the mission field exclusively masculine, the Fathers in Canada called on the women of France, and the women came generously and with efficiency.

We know the chivalrous spirit of Champlain, who, while dreaming of worlds to be won, esteemed the salvation of a native's soul above the conquest of an empire. We know the recently canonized Martyrs, men of heroic mould. We know the saintly Laval with his titanic will toiling toward an almost unreachable ideal. We know Maisonneuve, half-monk, half-soldier, with an income that invited to a life of ease, but ambitious only to serve God and his king in the wild venture of Villemarie.

But side by side with these apostles, lay and clerical, we have a group of women, lay women and cloistered nuns, whose heroism a Parkman could admire, though he lacked the understanding to fathom or appreciate their motives. In sheer greatness Marie de l'Incarnation towers above the rest. There are also Jeanne Mance, a lay missionary drawn by God but feeling no attraction for the cloister, and Marguerite Bourgeois, Sodality Prefect after failing to find her place in the convent, and finally Foundress of a new Order after a new beginning as a school teacher in a stable.

If we may call these three the angels of the Mission, they had their fairy godmothers, whose self-forgetting liberality made it possible for them to minister to the penniless natives. The Duchesse d'Aiguillon, niece of the mighty Richelieu; Madame Bullion, a millionairess seeking only the approval of God in her secret benefactions; Madame de la Peltrie, recklessly romantic in her desire to help *les petites sauvages*. Of the six, four were widows in their 'teens or early twenties; two were unmarried. Two out of the group became nuns and are now candidates for canonization. The two who were richest in earthly goods sent their money and their prayers to Canada, while they continued to grace the Bourbon court; the rest began their labors at Quebec and Montreal between 1639 and 1653.

Marie de l'Incarnation has been aptly named the Teresa of the New World. The likeness is striking. St. Teresa

is, according to her admirers in Spain, the greatest woman, after the Mother of God, that ever walked the earth. Since Our Lady never graced this American continent, we venture to claim for Marie the high distinction of being without exception the greatest among the great women of America. St. Teresa is the woman of strong intellect, of clear vision and of cool judgment, builder of convents, adviser of kings, and at the same time the queen of mystics, whose mastery of the language of heaven has won for her the unofficial title of doctor of the Church. The historian best qualified to speak on the subject tells us that with Marie we reach the highest summits of mysticism in France, and this in the most glorious century of French spirituality.

At the same time, this mystic with her head above the clouds keeps her feet firmly planted on the earth. The Governor, the missionaries and humbler members of the colony bring their troubles to her and get counsel and consolation. Even when established behind the cloister grating, she takes an active interest in all that concerns the welfare of the Church, of France, or of her own community. And yet she never seemed distracted, pre-occupied, absorbed. She had a tear for every tale of woe and a smile for every hopeful venture. She was a woman to whom "one could tell anything." She lived in two worlds and lived vigorously. And yet she never seemed to grow old. Her spirit was constantly renewed with strength from on high. She turned from daily cares to immerse herself in the love of God; she dropped back to earth to be again the same practical, clear-minded friend of those in need.

Her early life had been a fitting preparation for her great apostolate in America. A widow at the age of twenty, after a girlhood lighted by a living faith and guided by a delicate conscience, she threw herself wholeheartedly, visions and ecstasies notwithstanding, into the management of a big trucking and transportation business, which belonged to an absent brother-in-law. She kept accounts, directed shipments, ordered a small army of teamsters about. Midnight often found her at the river front. There were few idle moments. Yet she was a mystic in a warehouse; she never lost contact with Divine things amid the prosaic rush of business. She had a talent for making money, but no desire to keep it. She was efficiency itself at work; but success and the admiration of others left her unmoved.

She longed to be free from earthly ties. Offers of a second marriage were waived aside; her heart was set on entering the convent. But there was a serious obstacle in the way. Like St. Jane Frances de Chantal she felt that God was calling her, but there was the obvious duty as a mother to her young son, Claude. At length the time came, when she determined to "sacrifice Isaac." The boy, now twelve years old, was well provided for. With tears in her eyes but with a firm step she passed into the Ursuline Monastery of Tours. "Isaac," however, refused to be sacrificed. Egged on by his relatives he made her life miserable. We smile at the tragicomic scenes enacted in the long duel between the boy and his mother, when we recall how ready he is, in his later



career as a learned Benedictine, to defend the action of Marie. She regrets the sorrow she caused him; he sees only her heroic sanctity. Her letters to him from Canada are a literary treasure. They reveal a mother's heart, but a heart immersed in God. The vivacity, the freedom and frankness of her writing prove that her "style did not take the veil." Her human qualities were not distorted or diminished by her contact with the Divine. Great mystic though she was, she was not a saint of wax; she remained with all her remarkable gifts of mind and heart a great woman.

We should like to devote a few paragraphs to the other saintly women who shared with Marie the glories and hardships of pioneer life in Canada. The story of Montreal, one of the most remarkable ventures in all history, would be incomplete without the devoted woman who cared for the sick, and the equally devoted woman who taught the first school. Jeanne Mance was to found the hospital; Marguerite Bourgeois was to lay the foundations of a great teaching Congregation. Nothing is more striking than the fraternal harmony with which they and Maisonneuve struggled to realize their dream of renewing primitive Christianity in the wilds of America.

Of the fairy godmothers who stayed at home and generously provided the munitions of war for the fighters at the front, one asked only to be unknown, the other demanded only the prayers of the little savages for herself and for her uncle, the great Cardinal (who sorely needed them). Both belonged to the highest society of the greatest nation on earth, but their hearts were with the natives of New France. A third, Madame de la Peltrie, who, in addition to her money, gave her personal service to the

Mission, amuses us by her little eccentricities and inspires us by her devoted unselfishness. A widow at twenty-two, with nobility of birth, wealth, beauty, education all opening out the fairest prospects, she seeks her happiness in solitude and zeal for souls. She was a native of Alençon—and her pretty portrait reminds us of another daughter of the same Alençon, whom we call the Little Flower. A watchful father tries to divert her mind from thoughts of Canada; her relatives with one eye, perhaps, on her ample possessions, want to keep her for themselves. But in the battle of wits, her ingenuity is too much for them. She consults M. de Bernières, that remarkable Frenchman, trainer of apostles and apostle of the interior life. Between them they arrange a sort of brother-and-sister marriage, which emancipates her from the importunate solicitude of her family and leaves her free to sail for Canada. Her purse builds the first convent school; but more impressive than her gifts of money is the enthusiastic self-forgetfulness, with which this great lady stoops to hug and kiss and care for the unkempt daughters of the forest.

Three hundred years ago the little white vellum-bound *Cramoisiés*, as the Jesuit Relations were called, spread among the people of the first nation of Europe the story of the new kingdom of God. And the women in court and cottage and convent heard the call. We leave to the psychologist to attempt a natural explanation of the facts as we read them in the rich literature of the time. When the natural explanation fails, we offer our evidence of the working of the Spirit of God, who "breatheth where He wills" and when He wills, and who seems to be breathing a new life into the younger generation of our own day.

## Motion Picture Morality

WILFRID PARSONS, S.J.

ON March 1, 1930, the heads of the motion-picture industry signed and adopted a code of morals for the making of pictures. At the same time a supplementary document was also accepted which, to use the current phrase, "put teeth" into the Code itself. This Code was so comprehensive and practical that it was expected to meet the instant approval of all who take an interest in maintaining at one and the same time the artistic values of the movies as popular entertainment and the moral values demanded by the natural law.

It is a curious commentary on our civilization that the Code passed almost unnoticed by the public at large. The reason, of course, was not far to seek. The newspapers are almost our sole source of information, and the newspapers are not interested in moral reformations. John Jones, a normally law-abiding citizen, keeps out of the papers until he poisons his wife; his daily good deeds before that dire infraction of law went unnoticed. The Code was news, and the papers printed it as news, said a short kind word for it—and promptly forgot it.

There were, however, many people who did not forget it. This Review among others, being in full possession

of the facts which led to the adoption of the Code, welcomed it, when it was published, in a special article by the present writer. This welcome was due to two reasons: (1) it was self-censorship, and as such bade fair to avert the curse of State censorship, which is abhorrent and by its very nature rarely works; (2) it seemed that the only chance a reformation had of succeeding was for moulders of public opinion to get behind this Code and break up the ugly vicious circle which leads producers to justify their evil deeds by the plea that they are only giving the public what the public demands.

This second point of view was keenly felt by many prominent Churchmen, who did not hesitate to make their opinions known. His Eminence, Cardinal Mundelein, Archbishop of Chicago, whose personal interest and influence in the field are well known, in a statement now made public for the first time, said:

"I have regarded with appreciative interest the new Motion Picture Code adopted by the makers and distributors of pictures. It is a solemn pledge given before the eyes of the nation and entered into by those responsible for practically every phase of the industry that

these pictures will not be allowed to harm the morals of our nation, especially the morals of the young. More than that, the Code, rightly interpreted, can definitely place the tremendous motion-picture industry and art on the side of morality, decency, patriotism, respect for God's laws, and good citizenship.

"I am intimately acquainted with the Code and feel that it is liberal, fair, and yet morally sound. There is nothing in it which bars what any sane or decent man would want shown to his wife, his mother, or his children. Pictures made under the Code can be fine art, but they will be an art for the many, an art for the neighborhood, an art that is wholesome and sound. If pictures are made according to its rulings, a young person will be safe in seeing them. We will not then be obliged to regard the motion pictures as an antagonist attempting to destroy the work of our Catholic schools. We will not feel that as our children sit before the screen, the high moral ideals held up to them in Catholic classrooms are being flaunted and pulled down by the attractive heroes and heroines.

"So I am sincerely interested in seeing the Code a working success. The motion-picture industry has made a great step forward in approving and signing such a code. We who have at heart the moral welfare of the country and especially the purity and future good citizenship of our children will watch with alert interest the working out of the Code and its effect upon the pictures of the future."

His Eminence, Cardinal Hayes, Archbishop of New York, is another Prince of the Church who has always manifested a keen interest in securing morality in public entertainment along constructive lines. In a letter to the present writer, he stated:

"My Dear Father Parsons:

"I thank you for calling my attention to the Code of Talking, Synchronized and Silent Motion Pictures, adopted by the Association of Motion Pictures, Inc., and ratified by the Board of Directors of Motion Picture Producers and Distributors of America, Inc.

"I have heard nothing in a long while more encouraging and hopeful for the future moral wellbeing of the country than this action of self-censorship by those who control the motion-picture world. Were this marvelous agency for communal education, pleasure and betterment allowed to become perverted by vulgarity, obscenity, profanity, degeneracy, or even tainted by the borderline approaches of evil, America would be consenting to the poisoning of the wells of culture, the undermining of the sanctity of the home, and the belittling of righteousness in human relations, religious, social, and civic.

"The courage of those responsible for the Code, inspired as they are by an exalted love for the country's welfare, will translate this document into positive action and the realization of the noble ideal behind it.

"Faithfully yours,

(Signed) P. Card. Hayes."

The attitude taken by these two shepherds of souls is sane and sound. Everybody wants to see future motion pictures clean of what may soil the consciences of youth.

There are only two ways by which this may be done: by voluntary action on the part of those who produce and distribute motion pictures, or by outside action consisting in political censorship. Naturally, the former, if it can be brought about and made effective, is by far the preferable method. A wide and proved experience has shown that political censorship is undesirable and very rarely effective; it is too uncertain in its actions, too subject to corruptive influences, too dangerous in its implications of allowing government (which means a political party) to interfere in human relations which normally do not concern it. Self-censorship is infinitely more desirable, and also more effective, if it is sincere. Now self-censorship is precisely what the motion-picture industry has offered us in the Code. What chances are there that it will prove effective?

To answer this question, it is necessary to consider briefly the three factors to the question; public opinion, the moulders of public opinion, and the producers themselves.

It is sensible to predict that the Code will not be effective unless public opinion demands it. It is well to remember that the motion-picture industry is an industry, and that hundreds of millions of dollars are invested in it. The laws of our economic life demand an interest return on this money, which is held, not so much by the heads of the industry as by investors generally. The impersonal system of business under which we labor is a powerful imponderable forcing the producing directors of the industry to secure this return. Now this return is entirely dependent on the public; if it patronizes a play it will be a success; if it stays away, the play will fail. To this extent, therefore, the producers are in the right when they throw the blame for immoral pictures on the public. The producers are inevitably pushed by the blind force of money to give the public what they guess the public wants, and the public shows what it wants by the plays it patronizes. It flocks to the immoral "Cock Eyed World" and stays away from the lovely "Song of My Heart." The one was a success, the other was a failure. What a terrible handicap another John McCormack picture will labor under! And what a terrible temptation to make another "Cock Eyed World"! The tremendous impersonal force of money is for the bad in this case and against the good.

It is true that the producers are bound by the moral law not to show contaminating films, and not to allure the public to them by an appeal to the baser instincts that are in all of us. But there will be no films at all, at least not on the present scale, if the good films are not patronized, and the evil left to wither by neglect. Money is the nerve and the explanation of it all. Our impersonal system of corporations gives it that power. Therefore it is clear as day that if the public does not get behind the Code and show by its actions that it desires only pictures produced according to its lofty precepts, the Code will be as if it never were. The producers themselves of their own accord offer us the Code; we are the ones who will make it valid.

This brings the moulders of public opinion into the



picture, and particularly of Catholic opinion, from whom the world has come to expect leadership. With certain exceptions Catholic leaders have been conspicuously silent and ineffective. Others have confined their efforts to mere negative criticism, without offering anything in the place of what they attack, except perhaps the vague and useless weapon of political censorship. Letting the censor do it is a typical American vice.

Many who have attacked the problem have done so from a "highbrow" standpoint and by so much have been ineffective and unreal. The truth is that the movies are not education, nor history, nor sociology; they are *entertainment*, and they are *popular* entertainment. Moreover, they are the only *dramatic* entertainment we have ever had which reaches large numbers of people. Hence they must be criticized as popular, dramatic entertainment, or not at all. It will probably be found that nine-tenths of those who adversely criticize the movies see about two a year; some see in them something they were never expected to be, and the rest really, actually do realize the form of entertainment which they are. They should be loftier, more refined and the rest, *if* they were by their nature that kind of entertainment. This is a thought that deserves to be pondered and enlarged on by thoughtful people.

No discussion along this line is complete unless it takes into account what is already being done by Catholics in the Motion Picture Bureau of the International Federation of Catholic Alumnae, under the competent direction of Mrs. Thomas A. McGoldrick. AMERICA will devote an article to this work in the near future, written by one in a position to speak authoritatively. Two points about it have not been understood: its relations to the Motion Picture Producers and Distributors of America, "Will Hays' organization," and its policy of recommending only good films and ignoring the rest. The Bureau does not receive money from the industry in any shape or form, either for pay or for expenses. At its own expense, it previews films, votes on them, draws up its report on the good ones, and its work is finished. A copy of this report is given to Mr. Hays' office, among others, and that office at its own expense reprints it, and from its own office sends it out to those who express a desire for it.

As for the policy of ignoring the bad films, it was not adopted until after long thought, and as a result of long and sad experience. The surest way to advertise and insure the success of a bad film is for some moral protest to be made against it. Every producer and showman knows that, and some of them have been under suspicion of provoking a moral protest as a sure means of rescuing a fainting box office. The policy of attacking bad films by name is wrong in every way. The only sensible means is the slogan adopted recently by the I. F. C. A. Bureau, "Let Your Theater Ticket Be Your Ballot for Better Pictures." It might well be the slogan for the leaders and teachers of youth. If it is, the Code will indeed have been made a weapon for better pictures wielded by those who have it in their power to force its acceptance, namely, the general public.

## Loathe the Poor Indian

WHIDDEN GRAHAM

FROM Tatamagouche, Nova Scotia, comes a distressing tale of the deplorable condition of the Micmac Indians of that locality. According to the press reports, these people are suffering from an over-production of fish, clams and porcupines, their principal foodstuffs; and of moccasins and deerskin jackets, their chief articles of home-made clothing. As the result of this over-production there is a condition of general unemployment, for which the wise men of the tribe are earnestly seeking a remedy. Chief Hoo-Hoo has issued a statement declaring that business conditions are fundamentally sound, and urging that the surplus products be exported to Merigomish, Musquodoboit and Shubenacadie, so that the involuntary idle may again find jobs as clammers, fishers, and hunters of the deer or porcupine.

The difficulty with this plan, however, lies in the fact that the tribes to which it is proposed to ship the surplus will insist upon giving some of their products in exchange, and thus leave the situation pretty much the same as now. Altogether it is a sad affair, and unless the collective wisdom of the headmen can devise some method by which production shall be regulated so as to correspond with consumption, hard times are evidently ahead for the Micmacs.

It has been suggested by some of these Indians that they appeal to their neighbors, the people of the United States, for counsel as to the best way out of their troubles. Unfortunately, they are told, this people, the greatest and wisest in the world, are in exactly the same unpleasant predicament: a general over-production of wheat, corn, cattle and cotton, and of all kinds of manufactured goods; while millions of workers are unable to find employment.

From the press reports of the amazing prosperity that was alleged to prevail in all regions of the United States during the past ten years it had been supposed that the problem of the ages—how to find jobs for all men and women able and willing to work—had at last been solved. Mass production, the higher efficiency, improved machinery, new inventions and discoveries, had so greatly increased productive capacity that henceforth there was to be no involuntary idleness or poverty, but abundance of the necessities for a comfortable living for all. For a time it seemed that these anticipations were based upon firm realities, and when the farmers of the nation loudly protested that they were being unfairly treated, and compelled to pay unjust charges in order to promote the prosperity of the manufacturing, transportation and financial interests, they were told that if they would only imitate the methods of big business, become more efficient and increase their output, they, too, would become prosperous.

It is a striking illustration of the deplorable ignorance of even the simplest economic truths that prevails throughout the world, that the chatter about "over-production" should go on, as though it were a reality. Too much of everything! Too much wheat and cotton, so the Farm Board advises restricted production! Too much manu-

factured goods, so we must cut down production, or dump our surplus upon the benighted foreigners! Too much food and clothes; that is why so many lack sufficient wholesome food and proper clothing!

The real reason why there is a seeming over-production, that in reality is nothing but under-consumption, lies in the existence of laws that by raising prices above their natural level cut down purchasing power and create the unsold surplus. This is particularly true of our greatest market for manufactures: the thirty millions living on American farms. The farmers have been oppressed for generations, so that they are now able to buy but a small proportion of the many things they need. Abolish the laws that compel the farmers to pay tribute to the privileged interests, and better markets would open at our doors than can be found in far-off South America or Asia. Instead of a higher tariff to put up prices, reduce the tariff, and lower prices will at once create increased consuming power. Of one thing our politicians, miscalled statesmen, and our editors who assume the role of public instructors, may be sure. There will be no relief from under-consumption so long as the regime of high prices prevails.

Favored by legislation for their benefit, the industrial, transportation and financial interests have prospered. Protected in maintaining high prices in the domestic markets by almost prohibitive tariffs, the manufacturers of the United States have been able to get rid of their surplus products by dumping them at lower prices in all corners of the earth. While complaining that without the protection of forty, fifty, sixty and seventy per-cent tariff taxes on imports they could not meet the competition of foreign goods, these manufacturers have boasted that they were underselling their foreign rivals in the world's markets. Favored by conditions arising out of the World War period, when British, German, Belgian and French manufacturers were practically shut out of the export trade, the "infant industries" managed to find in foreign countries an outlet for their steadily increasing surplus that threatened domestic price-cutting and lower profits.

This happy situation was too good to last. During the past three or four years the European industrialists, recovering from the War's effects, have been putting forth earnest efforts to regain their lost markets, and have been sufficiently successful as to challenge United States supremacy, despite the great advantage given the manufacturers of this country by the home market of 120,000,000 people, who pay much higher prices than those at which exported manufactures are sold. When the hearings on the Hawley-Smoot tariff bill were pending, one big manufacturer after another appeared before the Committee on Ways and Means, to tell the same sad story of decreased export trade, increasing foreign competition, notwithstanding the existing high-tariff wall, and threatened price demoralization owing to domestic over-production.

For a time the facts relating to the increasing difficulty of finding markets for the ever-growing surplus of manufactures were suppressed as much as possible, and rose-

tinted statements showing the giants of American industry conquering the world's market continued to be broadcast by the subservient or ignorant press. This policy of ignoring realities came to an abrupt end a few months ago, when it became known that because of decreased sales and lessened demand for industrial products, there were more than 3,000,000 idle workers vainly seeking jobs. Since that time there has been a slight improvement in manufacturing activities, but the essential facts of widespread "over-production," and vast numbers of unemployed workers, still obtain.

Among those who journeyed to Washington to plead for higher tariff taxes on imports was Horace B. Cheney, representing a great silk-manufacturing concern. His attitude may be taken as typical of the views of our captains of industry. Mr. Cheney told of the depressed condition of the silk industry, due to over-production, and stated that an effort had been made by representatives of the industry to ascertain whether it would be a violation of the anti-trust laws for the manufacturers to enter into an agreement to restrict their output. Failing to receive a definite assurance on this point, he added, nothing was left but to ask for still higher duties on foreign silk fabrics. It evidently never occurred to this recipient of government bounties through the tariff that if higher duties enabled the domestic producers to charge higher prices, the direct result would be to check consumption, and thus add to the over-production of which he was complaining.

Nor are the manufacturers directly affected by the over-production situation alone in their ignorance of the cause of the conditions which have so quickly arisen to show up the humbug of paper prosperity, and of the only practicable method by which the Jabberwock of limited consumption that threatens the swollen profits of our great watered-stock industrial corporations can be slain. There exists in the United States a considerable number of persons calling themselves economists; some politicians who believe themselves to be statesmen; and a host of those called by Thomas Carlyle "able editors." From these self-constituted advisers of the people has recently come a flood of suggestions for—horrendous words—"restoring prosperity."

Among those who offered advice as to what should be done was President Hoover, who called a meeting of 400 business men, and formed a committee to devise means for stabilizing business. The first step, said the President, was to recover business confidence through the Federal Reserve Banking System, by reducing interest rates and permitting money released by the panic deflation of securities to be returned into business. This sounds well, but if more money goes into manufacturing, the net result is still more over-production, with no perceptible increase in consuming power. Another Presidential suggestion was to advise employers that there should be no movement to reduce wages, and the leaders of organized labor were asked to cooperate with employers by avoiding issues that involved wage increases. This was a magnificent gesture of harmony between labor and capital that meant nothing, as it did nothing toward increasing



the general buying power. His third suggestion was to promote the construction and maintenance work of the country, so as to take up the slack in employment in other directions. As a temporary measure of relief this last proposal has some merit, but does not touch the fundamental principles that ultimately govern the over-production problem.

Perhaps the most sensible advice given to the President was that of Henry Ford, who asserted that there was an urgent need for increasing the purchasing power of the American people; first, by putting additional value into goods or cutting down prices to the level of actual values; and second by increasing the general wage level. "Nearly everything in this country," he declared, "is too high-priced." Following this statement Mr. Ford reduced the prices of his cars and increased the wages of his employees.

Outside of this one contribution to the nation-wide discussion, the remedies suggested for over-production have been puerile and futile. The exporting trade offered various plans for increasing our sales of goods in foreign countries. This at a time when we were enacting a high-tariff law on the grounds that our manufacturers cannot compete with those of other lands, and by shutting our doors on imports making it impossible for foreigners to exchange many of their products for our surplus.

#### ARMISTICE DAY

Twelve years ago—and I remember well  
The hour, the very place along the street;  
The raucous newsboy, and the hush that fell  
Upon my heart and drowned the passing feet.  
Twelve times the autumn leaves have died; and now  
I still remember how one woman said:  
"Thank God!"—and that there trembled on a bough,  
Just over her, three twitching leaves of red.

Three leaves of red that shook, as if in pain,  
Upon a witch-black branch against the sky;  
That filled the ringing silence in my brain  
With crimson dance—and then the awful cry,  
The clamor suddenly importunate,  
Deep in the heart—too late, too late, too late.

EDITH MIRICK.

#### ELISE

(*Fountain given to the birds by Jules and Elise Jusserand*).

I looked upon the fountain rim and thought,  
That is a lovely name carved in the stone.  
And sounding it aloud the blue-birds caught  
It from my lips and took it to their own.  
Elise! Elise! was in their slender throats,  
And too, the larks and flaming cardinals,  
In quick delight, attuned their fluted notes  
To flood the air with soft antiphonals.

Elise! Elise! no other sound I heard,  
Saving the overtones that touch the soul;  
I did not marvel that so sweet a word  
Was music for the finch and oreole.  
And yet something far deeper than a name  
Evoked the wood-birds tribute and acclaim.

JOHN LEE HIGGINS.

### Education

#### Mental Hygiene

M. E. DU PAUL, M.A.

*Bellevue-Yorkville Health Demonstration*

FOR the past twenty-five years, increasing interest has been shown in physical health. While work along this line is by no means at the pinnacle of perfection, still, advancement has been made not only in the treatment of disease, but in its prevention. Mental hygiene, however, is of more recent date. Now the study of human behavior has come to be considered essential to the welfare of society and the individual, and the importance of mental hygiene is gradually dawning on the public.

It has well been said that while we think of the greatest woes of childhood as destitution and disease, delinquency, of a degree requiring the attention of the courts and officers of the peace, shadows the lives of more children than do some of the most prevalent and serious diseases. The danger it brings of entering upon criminal careers is a more threatening one than that from hunger or bodily neglect. If this great burden that rests now upon childhood and youth, and later will be borne by society in general, can be even partly lifted, the task is one of the most pressing duties of the day.

Maladjustment in both private and public schools presents a serious situation. The school has been instrumental in making for maladjustment through large-scale production, departmental systems, lack of facilities for industrial and special classes and vocational guidance, and failure to recognize individual differences. The home, too, is failing to perform its duty towards the child. Our growing industrialism has been responsible for a different type of home. Children associate but little with their parents as in the old way. In the city, the father is away from home most of the day, and with the present high cost of living, the mother, too, is often obliged to supplement his wage. Consequently many of the home ties are loosened. As far as association between parent and child in the evening is concerned, what with home lessons, not to mention "movies" and other attractions, there is small opportunity offered for parents and children to establish that fine relationship which creates a better understanding of the child. Again, many commodities once produced in the home—candles, soap, lard, cloth, clothes, meat and meal—are now purchased from the factory, thus removing many duties which made for better home ties.

Another factor in maladjustment is the broken home, where either the father or mother is divorced, or has deserted. Many of the cases which come before the juvenile court are from these homes.

What are some of the personality traits making for them must be faced. Very often the parents of the child do not understand English, and there is lack of understanding and sympathy between the home and the school.

What are some of the personality traits making for maladjustment in childhood? Each child is a distinct individual with respective endowments and acquisitions.

He has had his own start in life, early development, training and home influence, as well as differences in factors in personal hygiene. Such symptoms as shyness, laziness, inattention, vicious tendencies, sensitiveness to criticism, day-dreaming, and fears should not be ignored. Other behavior difficulties such as temper tantrums, sullenness, crying spells, twitching, indifference, poor co-ordination with the hands, and quarrelsomeness, should be thoroughly investigated.

In the school inferior intelligence which makes academic work an impossibility, is but one of many reasons for low marks. Often the parents are urging dull but conscientious children to over-reach their ability, by stressing the importance of high marks, or by insisting on an academic course in the face of repeated failures, when there is definite ability along manual lines. Personality difficulties, social maladjustment, or emotional upsets, may make study impossible, or play havoc with report cards. Reasons for such conduct problems as truancy and classroom disorders may differ in origin, and therefore call for diversified treatment. For example, truancy may be due to adolescent craving for adventure, to a desire to achieve independence through going to work, or it may be the reaction of a dull sensitive child to insistence of the family that only high marks be obtained. Here again many factors may contribute to a destructive attitude—environmental factors, physical defects, clothes that are different from those of the other pupils, comparisons with brighter brothers and sisters in the family.

The combination of poor scholarship and physical defect is easily accounted for. Probably more than can be realized by the average person, do physical defects such as lameness, stammering, cross-eyes, deafness, and spinal curvature, enter in as good reasons for abnormal behavior. The feeling of inferiority has much to do with marring a child's happiness. Then again, there are many problems of bitterness, rebellion and resentment, after the accidental discovery of adoption.

How can maladjustment be prevented? Authorities agree that the only efficient and practical way to increase the mental health of the nation is through the school system. It is for those who represent mental hygiene and its application through social case-work, to help the school and the teacher to see their vital responsibility for an education that shall mean the personal adjustment of the individual through the activities of the group, and in this way prevent criminality, delinquency, and the graver forms of mental disease. If social adjustment is to be accomplished, it must come through preventive work with children.

In order to accomplish the best results in the school, it is now generally accepted that the medical approach is the one through which the child most easily gives his confidence, and which consequently brings the best results. The assurance or recommendations of a physician carry more weight than do those of a layman. The individual whose maladjustment may be due to matters which are of relatively slight importance, but which become magnified and distorted through morbid brooding, finds it more natural to speak of intimately personal affairs

to the physician or priest, than to the layman, even though the latter be a very understanding person. In considering the maladjusted child, judgment should not be based upon the results of mental tests, nor upon psychological examinations alone, but upon an evaluated psychiatric examination, which takes into consideration the findings of all previous tests before instituting treatment. The individual should be studied from the social, physical, educational, environmental, and hereditary point of view, taking into consideration his workmanship as well.

Psychiatry has a real contribution to make to education. It is undoubtedly advantageous to detect and treat as early as possible, actual or potential mental and nervous cases. It is a fact that at the present time, since little work in psychiatry has been done in the schools, many adolescent groups present material for the mental field. Very often the future of the pupil is spoiled because of failure or discouragement at this age.

Probably the most important part of the work in the schools is in helping teachers to realize that there are very definite causes, often remediable, underlying the child's reactions in school. The fair thing to do is to attempt to discover these causes, and to institute treatment, rather than to apply a general rule whereby those who are failures in scholarship or whose conduct makes them nuisances are withdrawn from school. Part of the work is the interpretation of the problems, not only to the youths themselves, but to their teachers and parents. Usually if a teacher's interest is enlisted in a particular child in her class, her cooperation may be counted on, in spite of the fact that she leads a very busy life.

Upon the school devolves the task of helping the child to find his own usefulness and contentment in life. The school will cooperate well, not only by increasing the flexibility of its curriculum to suit individual needs, but also by safeguarding the child from mental disorder by recognizing individual differences. Consequently, modifying or changing courses, providing for nutritional, medical, or surgical care, as indicated, or the employment of other forms of treatment, may result in the overcoming of inferior feelings through encouragement and success along different lines of endeavor, with the development of a sense of responsibility in a pampered or timid child.

Volunteer agencies are cooperating with the school and court for the betterment of child welfare. Settlement houses exert a preventive influence through direct contact with children in the settlement. Boys' and girls' clubs, recreation, industrial and art classes, all tend toward the improvement of children. The settlement furnishes probation officers, Big Brothers, members of juvenile-court committees and directors of child helping societies.

The visiting teacher, in connection with the work of the psychiatrist, acts as a liaison officer between the home and the school. Through her intelligent cooperation there is a better understanding of the home since the visiting teacher can interpret conditions and aims for better adjustment in home and school.

There is such a variety of work for the maladjusted child that plans must be very flexible. Each local unit



must regulate, to a certain degree, the type and amount of work to be done. It is now generally recognized that maladjustment can be prevented. A changed attitude of thinking people toward the question of treatment of the maladjusted child has come about. From that changing attitude it is hoped that a new conception of the methods which appear to be essential to progress will be the natural result.

## **Sociology**

### **The Society of St. Vincent de Paul**

MARK O. SHRIVER

**M**ANY federated activities operate under the shelter of the Church. But there is only one which, instead of holding itself out as an organization of Catholic men, declares, instead, that it is a Catholic organization of men. Primarily, it is intended for men young as its founders were, the chief promoter having been less than twenty years old, his most venerable associate under forty and the rest between nineteen and twenty-three. Older men are, of course, received, but it is young men who are sought; men at the beginning of their careers, that they may be preserved from dangers of every kind; young men away from home in need of Christian surroundings, that their morals may be safeguarded and their faith maintained to enable them to persevere in good. And it may be remarked that the first purpose is, through works of charity, to *sanctify* individual souls. Consequently young men of every country and condition are eagerly sought. This is the St. Vincent de Paul Society.

Those who through contact and connection with it have come to understand something of its aspirations and its ideals, would cling to it to the end, though they were members, too, of every other Catholic group. It was founded in May, 1833, by Frederick Ozanam, a native of the city of Lyons and, at the time, a student in law at the famed Sorbonne in Paris. His associates were François Lallier, Paul Lamache, Félix Clave, Jules Devaux, Le Taillandier, and two others whose names have not been preserved for posterity. That the names of two attendants at the first fateful meeting should not have been preserved, is characteristic of the spirit of the Society. Perhaps an earnest Vincentian would not set down a paper such as this, for in the Manual there is an explanatory note which says, "Though we may be fonder of our little association, we will always consider it less excellent than others; we will regard it, as in fact it is, as a work formed, nobody knows by whom, nor how, born yesterday which may die tomorrow." And yet, so that others may know and appreciate what it is, and that the Society may be strengthened, perhaps, these words are written. Those were indeed the first members, but Pierre Bailly, a professor of philosophy, the mentor and counselor of the earnest youngsters, should ever be included in any account of this "conference of charity," as their organization was first named. Lacking his matured judgment and his sage counsels, the development of the Society might have been far different from what it has been.

The story of the anti-Catholic and anti-religious assaults by faculty and students alike of the then University of Paris is a long one, but it was just that which roused the zeal of Ozanam, and stirred his determination to defend his religion and his Church. That story of prolonged struggle by a few against heavy odds, of bitter warfare carried on, in the beginning, almost entirely by one man, a youth who had not yet attained his majority, and carried to a successful conclusion, makes a thrilling narration. Today that small group of seven or eight has grown and expanded, until it extends from one side of the globe to the other, functioning actively in every country of the world.

Yet, Catholic organization though it be, the Society does not aspire to be a Confraternity, nor a Congregation, nor a Third Order. Rather is it a group of friends, as the rule says "an assembly of Christians," and to ask more for it would be to alter its fundamental character, and its institutions. Organized in 1833, no rule of any sort was adopted until two and a half years later, in December, 1835. Careful consideration must have been given, for there has never been any change, save only additions made necessary by requirements for further administrative functions, as the Society grew from small origins to a world-wide union.

As a rule, this one is unique. There are neither dues nor fines nor penalties. No duties are assumed that are binding in conscience, and for strict compliance there is simply trust in the zeal of the members, and in the love of God and religion. It prescribes nothing to be done, and there is not a mandatory expression from the first word to the last.

It was Bailly the wise who suggested that there should be no rule, in the ordinary accepted sense of that word. Rather, said he, write down what has been done in the beginnings, give that to your new members, and if they follow in your steps, there must needs be unity in practice. François Lallier, as first secretary, prepared it, and he added, later, certain reflections and a commentary which have ever since been held as a true exposition of the principles of the Society. It is, however, essential that a Conference may function properly (a Conference is the smallest unit) that it meet weekly throughout the year with no period for vacation, and that relief for the afflicted poor be brought to them *personally*, in their homes. Unless that is done, and unless there be opening and closing prayer, a spiritual reading, and a secret collection to which each contributes according to his means, the meetings cease to be "Conference meetings."

In these modern days, when Catholic Action is everywhere so strongly urged, a study of the Society cannot help but be beneficial, both to it and to the Church. Even when the Society was but a half-formed dream of a few friends, Ozanam said to his companions, "Does it not seem to be time to join action with words, and to affirm by works the vitality of our Faith?" Visitation of the poor in their homes became the work, the one great work essentially characteristic of the Society. By it today members are brought within reach of priceless lessons of Christian resignation and practical piety. Animated by

those stirring words the first Conference was founded and St. Vincent de Paul, apostle of charity, was chosen as its patron.

Before very long the eight had grown to be a hundred. A second Conference was formed, and eventually a Society which rapidly spread all over France. In three years it crossed the borders of that land, and began in Rome in 1836. The spring of 1844 saw its advent into England and Ireland, and in 1845 the first American Conference was founded in St. Louis, under the Most Rev. Peter R. Kenrick, who had become familiar with the work through Bishop Timon, of Buffalo, our first American Vincentian.

When Ozanam contrived these weekly meetings with his friends, he had no idea of any widely extended group. Indeed, when a first addition to their ranks was proposed by one of the eight, strong objection was raised to an intrusion on the closely linked little circle. Ozanam himself said later, "We would not open the door of the little assembly, but God had other views with respect to us. The association of a few intimate friends became in His design the nucleus of an immense family of brothers that was to spread over a great part of Europe." He lived to see it carried over the seas to America, and now it is everywhere.

In the world, the Society is often thought of somewhat after the fashion of the great non-sectarian groups which give relief. But charity, with us, is only a means. It does not assume any public duty of aiding all the poor in any parish or town. It does what it can with the means at hand, following the advice of Tobias, "If you have much, give abundantly; if you have little, take care even to bestow willingly a little." The Society, says the Manual, must do its part, and leave to God the care of making its works fructify, if such be His will. But wherever indigence and want are to be found, the Society goes without distinction of language or race or condition or creed. It holds poverty to be the sole title of the poor to commiseration. It works through the visitation of the poor in their homes, a task eminently suited for busy men who live in the world, constantly engaged in worldly occupations, a task easily practiced, and requiring little time. The works are not so widely known as they should be, and to many the Society is but a name, yet it might be active in every parish. Where there are no poor to whom alms may be given, as food or clothes, there are always many to whom spiritual alms will be welcome.

For years no financial or statistical report was even prepared. Only when outside contributions began to flow in was it that such things were deemed in any way necessary.

Above all the spiritual benefit of the members is always the first consideration (towards which alms are a means) of a Society in which neither politics nor personal preferment nor temporal advantage have any part, where offices are held to be *onera, non munera*, to the purposes of which, as Ozanam said, no good work should be foreign. Some months since a young man wrote AMERICA seeking suggestion as to what he might do for God and country. Surely in the broad field of Vincentianism there is ample scope for any activity.

## With Scrip and Staff

MODERN historical scholarship is not content with reminding us of the scandals of the past. It is also bringing to light forgotten saints and martyrs. The studies of the Pontifical Oriental Institute in Rome, published under the name *Orientalia Christiana*, recall, in the October number of this year, a forgotten martyr of Bel-larmine's time; one who, because of his remarkable position as a Patriarch of the Eastern Church, is peculiarly appropriate for our time. This man, as the highest prelate in the Orthodox Church, witnessed with his life to what he thought of the attempt to introduce Protestant ideas under the guise of Orthodoxy. I am referring to the Patriarch Cyril Kontaris, previously Bishop of Berrhoea in Macedonia, who was strangled by his enemies for having opposed the Calvinistic propaganda of the rival Patriarch, Cyril Lukaris, and for having embraced the Catholic Faith.

The Patriarch Kontaris made and signed his solemn profession of faith in the Catholic Church on December 15, 1638. When a young man of twenty-five he had come, on his own accord, to the Jesuit College in Constantinople, where he had made a profound impression on his teachers by his character and abilities. One of his professors, Father Denis Guiller, writing to Pope Urban VIII, declared quite a panegyric:

I had the opportunity to learn to know him: his open character, his noble appearance, his splendid intelligence, his broad-minded judgment (*giudicio grande*), his melancholic, but not gloomy, temperament, his very sparing, but well-chosen words, his unique goodness, his incessant study, his courage, uprightness, firmness, perseverance, piety, all of which deserve praise; his unaffected and unostentatious dignity, his modesty and such a respectful attitude towards his teachers, as I have never known during my twenty years of teaching in the Society.

The Patriarch Timotheos II consulted Cyril's former teachers as to the wisdom of appointing him to the Bishopric of Berrhoea. As Patriarch, later, himself, Cyril begged Pope Urban VIII to free the See of Constantinople from the evil of Lukaris' heresies. He addressed the Pope in the words: "To thee is given by Christ the supreme power as the first chief of prelates and of the Orthodox Faith, since thou art His Vicar." He finally triumphed over Lukaris, by becoming for the third time Patriarch of Constantinople in June, 1638. His profession of faith, however, was followed by his banishment to Tunis by his enemies. His martyrdom was reported by a number of witnesses, of various nationalities, and by three laymen who were its eye witnesses. The cord used for strangling him broke twice before the end. Cyril's last words were to exclaim, in the words of our Saviour: "Father, into Thy hands I commend my spirit!"

Pope Urban VIII instructed the Sacred Congregation of Rites to study further the official report of his martyrdom; but no further action is on record. His staunch friend, John Rudolf Schmidt, Imperial Ambassador at the Court of Constantinople, thought Cyril deserved the martyr's crown, and observed that "even if the Greek Patriarchs in the future are not Catholics, it is still a great gain that they are no longer Calvinists, and can



never set up again what Monsignor of Berrhoea tore down. May his soul dwell in Heaven!"

**B**UT are the latest successors of the ancient Patriarchs actually trying to tear down what Orthodoxy has left standing of primitive Catholic Faith? "We Orientals," wrote the Patriarch Cyril Kontaris, "offer to God, according to our rite and tradition, the unbloody Sacrifice" [of the Mass]. But the Patriarchs who took part in the recent Lambeth Conference of the Anglican hierarchy, by means of "delegates officially chosen of all the patriarchs and Autocephalous Churches," seem practically to have rejected such tradition, in any sense that Cyril Kontaris could admit. Whether or not we grant, with the Anglican *Living Church*, that it "was the most weighty delegation ever sent by the Orthodox Church to any Western Church," we can certainly agree that it was "remarkable," not only for the persons who composed it, but still more for the conclusions reached by it.

The proposal was made, and accepted by the Orthodox delegation that a Joint Theological Commission should be appointed by the Archbishop of Canterbury and the Patriarch of Constantinople (Msgr. Germanos), to study points of difference and agreement between Anglicanism and Orthodoxy. During the discussions that actually took place, however, according to the account in the *Living Church*, the following admissions were made by the Orthodox. If these admissions are authoritative and represent the official belief of the Orthodox bodies at the present time, they betray a most unusual departure from traditional Orthodox doctrine, and a corresponding decrease in those beliefs shared with the Catholic Church.

**T**HEY appear to have admitted, in the first place, the Anglican refusal to place the Sacrament of Holy Orders on a par with the Sacraments of Baptism and the Holy Eucharist. In answer to the question: "Does the Anglican Church agree that Holy Orders is a *mysterion* [the expression for Sacrament in the Eastern rites, used by Eastern Catholics as well as by the Orthodox], and that in its succession, it is a link with the Apostles?" it was stated that "the word *sacrament* or *mysterion* was, in the Anglican Church, used in a *special sense* [italics mine] with regard to the great Sacraments of Baptism and the Holy Eucharist. If, however, the significance of a sacrament lies in its being the outward and visible sign of a spiritual gift, the Holy Orders would be considered a sacrament in that sense."

Just what the Anglicans meant by the double-meaning word *gift* (which may or may not mean sanctifying grace, in the Catholic sense) was made clear by the later explanation, in the Resume of the Discussion, that "in the Anglican communion Ordination is not merely the appointment of a man into a particular post, but that in ordination a special charism is given to the person ordained, proper to the Order, and the nature of the special gift is indicated in the words of ordination, and that in *this sense* [italics mine] ordination is a *mysterion*." A *charisma* is a gift, it is true, but it is by no means the same as sacramental grace.

**A** STILL more striking evasion, if we may use an unkind word not unkindly, seems to have taken place with regard to the doctrine of the Real Presence of Jesus Christ in the Holy Eucharist, a doctrine which the Orthodox Churches justly pride themselves in having maintained intact from the earliest days. The Anglican theologians made it quite plain to their Eastern visitors that "at the time of the Reformation, the Church of England found itself necessary to guard itself against materialistic theories and against the Doctrine of Transubstantiation, as it had been taught in the Medieval Church." Since Transubstantiation is of the essence of Catholic doctrine on the Eucharist, any danger of misunderstanding as to Anglicanism's essentially Protestant position was thus set aside.

As to what the Anglicans do believe:

The language of the Catechism and of the [Thirty-nine] Articles was quoted: "That the Body and Blood of Christ are, verily and indeed, taken and received by the faithful in the Lord's Supper" and "That the Body of Christ is given, taken, and eaten in the Lord's Supper only after an heavenly and spiritual manner," and it was stated that after Communion the Consecrated Elements remaining are regarded as the Sacrament of the Body and Blood of Christ in that they have the same efficiency as before the administration.

An equally distinct repudiation of the Catholic doctrine as to the Eucharistic Sacrifice was propounded by the Anglicans, in the words of the Reply to Leo XIII:

We think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when not consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory . . . we offer the sacrifice of praise and thanksgiving . . . we plead and represent before the Father the Sacrifice of the Cross . . . we offer the sacrifice of *ourselves* to the Creator of all things, etc.

The gifts become "to us" the Body and Blood of Christ; the Eucharist is representative, symbolical, anything you want, of the offering of the Divine Victim, but it is *not the Divine Victim's offering*. And the Mass, or the traditional Divine Liturgy of the Orient, is precisely that offering, as the central Act of Christian life. Yet—the Orthodox delegation "agreed that the teaching thus explained was in accord with Orthodox doctrine," though they made the canny proviso, "if an explanation were to be set out with all clearness."

The practice of Anglicans in providing "sacramental ministrations to Orthodox laity, who are out of reach of their own Church's ministrations" was approved, and pending a formal decision of the whole Orthodox Church on the subject of the Eucharist, it was of the opinion that the "practice of the Orthodox receiving Holy Communion from Anglican priests in case of need and where no Orthodox priest is available might continue, provided an Orthodox authority did not prohibit such a practice." The Orthodox delegates also found it "satisfactory" as was stated by the Patriarch, that "if there were any ambiguity in the Thirty-nine Articles, they should be interpreted by what the Prayer Book itself said." Would his predecessors on the throne of Constantinople have been thus satisfied?

THE PILGRIM.

## Literature

### Children's Book Week

IRVING T. McDONALD

A MAN of my acquaintance has confessed that he was twenty-five years old before he discovered "Treasure Island," and thirty before he read "Kim" or "Captains Courageous." He is continually finding new old books that should have been woven into his youth, and he goes about now stitching wistful little additions to a completed fabric. He enjoys reading them, but that's only half their value. The other half, the formative influence they should have had on his youth, on his character, on his life, is missing.

"In school," he told me, "I don't remember that more than a half-dozen memorable books were ever given us to read. Beyond a couple of Scott's, Cooper's and 'Evangeline,' it always seemed to be assumed, in classroom discussion, that we had somehow found and read, outside, the Jungle Books, Dickens, Irving, Hawthorne, 'Huckleberry Finn,' 'Peter Pan,' 'Robin Hood,' 'Uncle Remus' and the others. And somehow, some of them had. Possibly they were librarian-guided, or else their folks at home did some steering. Unfortunately for me, I was left to my own resources, and I read widely of Frank and Dick Merriwell, Jack Harkaway, Young and Old King Brady, Young Wild West, Nick and Chick Carter, and similarly noble characters."

There is much matter there. Unless a child is the beneficiary of an extraordinarily consistent concatenation of accidents, there is no possibility of his finding his way to and into the best of literature without guidance. For the best of children's literature is not Children's Literature. It is no loss if Junior never reads "Jack Jingo, Freshman," "Jack Jingo on the Firing Line," or "Jack Jingo, Aviator," but if he misses "Rip Van Winkle" or "Idylls of the King" or "Don Quixote," none of which were written for children, he will quite literally never be the same.

In a different dispensation the office of directing a child's reading might conceivably be left to his teachers. But, just as Mr. Chesterton pointed out in these columns recently that even the alphabet may be taught from a Catholic or non-Catholic angle, so may a child's reading be supervised in a manner that, while seemingly "non-sectarian" (don't you love that term?) is nevertheless tainted with something that is not Catholic.

Consult, for one thing, the book lists that are compiled and distributed to children, teachers and parents by public and school libraries and other secular authorities; repeatedly you will find there names that have ornamented the Index for generations. And when we encounter reflections of mechanism and naturalism, such as occur in a currently issued and typical guide to children's books, as well as such a statement as that "the essence of poetry is in sound and in rhythm," which I find in another "authority," we accumulate philosophic and esthetic grounds for objection.

Even where religious teachers are concerned, who may

be relied on to offer nothing undesirable from any point of view, what parent would willingly forego participation in the process whose important purpose it is to bring his child into a true relation with himself, with creation, and with his Creator? For when all is said and done, that is the essential result of good reading, whether the literature read be that "of knowledge," or "of power." Let the other objectives be enumerated at whatever length you will: whether to form cultured tastes, or to develop expressive powers, or to provide wholesome occupation, or to train the imagination, or to expose youth to the influence of desirable example, or any other; not any one, or any combination of these purposes can equal in importance the adjustment towards self, world and God that is effected by familiar companionship with names that are good and true in letters.

It is a short-sighted view that sees nothing but fiction in the field of literature that is suitable for youthful consumption, and to believe that a boy's or a girl's capacity is limited to the reading of "story-books," no matter how excellent the selection, is to under-estimate it badly, and in consequence to thwart its development. There are few subjects in which children may not have an interest, and few on which creditable things have not been written that are intelligible and available to the majority of them. And the youngster to whom these are not discovered may be losing, not only an agreeable pastime, but introduction to a vital, life-long interest, even, it is conceivable, a vocation.

Consider, for example, the curiosity provoked in the young brain by the operation of natural forces. What elder has not done some quick thinking to integrate answers to the very sane and simple questions that Junior asks about the stars, the trees, the birds, insects, flowers, fish and so forth? It is not required that Junior be an embryo scientist to ask such questions, for it is the mark of normal humanity to want to know about the things it does not understand, and nothing encourages an appetite and an aptitude for learning like "finding out"; nothing invites to studious pursuits like the experience of satisfying some specific curiosity.

Thus, when the boy wonders at the past history and future destiny of the cocoon that he finds clinging to a branch of the apple tree in the back yard, acquaint him with Jean Henri Fabre and you will have made an important contribution to education. Fabre, by the way, is not yet sufficiently exploited among the young. In this generation of "popularizing" scientists, no one yet has succeeded in rivaling him in the quality of interest, and to interest he adds a truthfulness and a scientific authority that are not always discernible in any wasteful quantity among his more audible successors. Fortunate the youth whose questions in matters of science have won him access to such reading as that provided by the "Book of Insects," "The Story Book of Science," "The Wonder Book of Chemistry," "The Wonders of Instinct," and a score more of Fabre's works.

History is another direction in which non-fictional reading can be suggested, and there are few of the better-known developments in the story of the human race that



have not had their story told in more or less simple form for the younger readers, and in form not too reminiscent of a school textbook. Biography, history presented in the experiences of an individual, has attractive as well as beneficial possibilities, while travel—what fascinating, instructive and inspiring adventures are contained in the covers of a well-done travel book, whether it tells of wastes explored, big game bagged, or bigger game still—the conversion of souls in perilous foreign missions!

There is another type of non-fictional volume to which, while its esthetic content may not be high, the juvenile mind can sometimes profitably turn, and that is the type of book that tells them "how to." There is, really, only the slimmest reason for calling engagement with such books "reading." They are nothing but guides, to be sure; but consistence requires that one who deplores the insufficiency of guidance in reading in general should speak courteously of those books whose professed and only purpose is to guide their followers to the proper way of making or doing this, that or the other. Truly, they serve an admirable end, and do it admirably, and the child who possesses one or more of these instruments on matters whose manufacture or performance attracts him is to be congratulated, for his play time is provided for. He will, however, garage them in his tool-chest, rather than on his bookshelf.

But there are occupations regarding which truly literary books have been written that are comprehensible to young readers and that will cultivate their artistic souls. Works on music, for instance, in which great composers are made known, some simple discussion given their works, or, perhaps, the stories of their operas told in readable style. Such books exist, and their titles are readily available. So, too, do books exist that do similar service for painting, and no doubt one or two of like character could be found to treat of sculptors and architects. As for drama—well, there is a field where "how-to" books can be dispensed with. Let them, when they are old enough, read some of Barrie, or "Cyrano de Bergerac," or some of Shakespeare, if he has not been permanently ruined for them in the classroom, and they will stage them without instructions.

I stop this side of discussing poetry. There is too much to be said. But I cannot refrain from mentioning such names as Stevenson, Longfellow, Scott, Tennyson, Wordsworth, Browning, Whittier, Lowell, Holmes, Tabb, Earls, Riley, Field and Kipling. Of such is the kingdom of children's poets.

## REVIEWS

**Richard Henry Tierney, Priest of the Society of Jesus.** By FRANCIS X. TALBOT, of the same Society. New York: The America Press. \$1.50.

To have known a vibrant personality through his work and his writings is to have had a formative element brought into one's life. To have lived with such a dynamic man is to have had one's life enlarged richly. That the former Editor of *AMERICA* was such a character no one who approached him even remotely could fail to note immediately, and those who had the misfortune to cross his path, which led straight to all truth of nature and grace, lived to rue the day of their hardihood. From 1914 till 1925, when

illness forced his Superiors to relieve him of his burden, "AMERICA and Father Tierney were interchangeable terms." Though he does limn in broad outlines the years that preceded them, it is the story of those strenuous days that Father Talbot writes with his usual warmth and heartiness of style. The very titles of the chapters speak tellingly of the priest whose interests were world-wide: "Champion of Mexico"; "Friend of Canada and Ireland"; "Almoner of Belgium, France and Austria," etc., etc. Father Talbot knew Father Tierney well and has pictured him as he was—a truly great man, whose very faults could not dim his greatness in the eyes of those who knew him. As Cardinal Bonzano said: "We can ill spare that powerful mind and warm heart." Pope Benedict summed up his work: "He did much for the interests of his countrymen and of the Faith." F. P. LeB.

**Prophets of the New India.** By ROMAIN ROLLAND. Translated from the French by E. F. Malcolm-Smith. New York: A. and C. Boni. \$5.00.

With Rabindranath Tagore recently arrived at port for an extensive lecture tour, interest has been stimulated in the tides of religious thought uplifting modern India. Tagore, in patriarchal beard and flowing robe, lends his picturesque personality to his message; Romain Rolland, remembered for his monumental "Jean Christophe," in 683 pages built into two books with countless explanatory notes, urges the subject of Indian religious rejuvenation upon intellectuals who prefer the quiet of an hour with a book to a lecture apportioned to the indifferent taste of a mixed audience. This is no day of prophets or ecstasies; and the religious complex in India is a big draw upon credulity. This is a day of chronically ill stocks, super-skyscrapers and transatlantic air crossings—a day of realities, not of visions. Realizing the layman's aversion to deep-water thinking on religious themes the author layers his exposition of Indian philosophy between the lives of two leaders, Ramakrishna and his disciple, Vivekananda, giving the volume a popular biographical twist. Book One builds up the character of Ramakrishna from his birth to his death in 1886. Book Two reviews the life and labors of Vivekananda and his gospel of freedom and concludes with a survey of Ramakrishna's missionary work and of spiritual trends in India today under mystics like Tagore and Ghose. The Appendices that seek to ally Christian and Hindoo mysticism, strong with references to St. Denis, the Areopagite, St. Bernard, St. Teresa, Origen and others, will appeal to Catholic readers; the chapter, "Science," containing the truth-ringing sentence, "You can dispense neither with science nor religion," gives the hiss to arrogant arguments that declare religion antagonistic to science. Rolland clips along, neatly and directly, in exposition of religious theories, swerves into dramatic incident (the life of any Indian prophet is a roll of events) with the skill of a playwright, and rises on wings of highly figurative prose almost to the heights of poetry. Although the theme is debatable Rolland does not argue. He submits his findings in Hindoo philosophy and lets the reader convince himself of their worth. The volume deserves more than a careless thump on the library table. It will be received discerningly by those who recognize the author as the chief anti-Christian writer of our times. E. H. B.

**Mother Alphonsa: Rose Hawthorne Lathrop.** By JAMES J. WALSH, M.D. New York: The Macmillan Company. \$2.25.

The life of Mother Alphonsa, foundress of the Servants of Relief for Incurable Cancer, is a romance of modern philanthropy in its most appealing and inspiring Catholic ideals. The younger daughter of Nathaniel Hawthorne, he called her "the daughter of my age—the comfort of my declining years." Their friends styled her "the Rose of all the Hawthornes," as she bloomed into the highest favor of New York's most cultured circle. While abroad in Italy with her father, an interest in Catholicism was awakened by the devotions of a pious serving-maid, and the light of Faith came to her in New York some years later. Then, when the outlook of a brilliant literary career seemed brightest, in September, 1894, she abandoned it to go to the help

of the destitute poor suffering from incurable cancer. Her brother Julian tells us she "was an innate patrician" and that "ugliness, dirt, disharmony revolted her and she averted from them with a hearty disgust," but "beautiful, gifted, impetuous, imperious and fastidious . . . nothing less than the extreme would satisfy her thirst for self-sacrifice." She made it, and the last thirty years of her life were given to her poor cancer patients. Devoted helpers were attracted to her aid and she had the happiness of being allowed to band them together in the formal religious life of the Third Order of St. Dominic. The free homes in New York and Philadelphia for the poor incurable victims of a dreadful malady, although she has gone to the eternal reward of her heroic charity, voice the edification of her record, and call for generous and practical participation in the continuation of her efforts to bring a gleam of hope in the darkness of the problem that so far has baffled all the investigations and resources of science. T. F. M.

**The Glory of the Nightingales.** By EDWIN ARLINGTON ROBINSON. New York: The Macmillan Company. \$2.00.

From Sharon to the sea! Malory, bent on murderous revenge, marches to the mansion of Nightingale. Here where the continual waves beat against the shore sits a man in a wheel chair, awaiting Malory; a man who says,

I was a sort of permanent morning star.

I was the Glory of the Nightingales.

Agatha, whom both had loved, is dead; but every step of Malory's mission, and every word of the dramatic conversations between the two enemies, is filled with her. In this narrative poem of somewhat over 2,000 lines Mr. Robinson rises to the heights of dramatic poetry. Through his momentous images of the sea, which remains the one stable force in the poem, Malory realizes the sheer futility of a life like his; from it Nightingale knows that his life's ambition has been empty and worthless. Both are ready to die. One does. Mr. Robinson's verse is of the same rugged though precise, elusive, yet penetrating, type that has characterized the bulk of his work. His fondness for the paradox, however, seems slightly to burden the poem in several instances. As a whole, the poem maintains Mr. Robinson's high standards. For lesser poets, and this includes the myriad rest, that standard is high as the stars. N. E.

**Hindenburg, the Man and the Legend.** By MARGARET GOLD-SMITH and FREDERICK VOIGT. New York: William Morrow and Company. \$3.50.

Perhaps the most difficult of all purely secular types for the complex modern mind to understand is the "Old Soldier," and President Hindenburg is precisely that, whatever honors and offices may be heaped on him by his fellow-countrymen. There are in such characters two elements and frequently these do not appear to gibe at all. There is, first, an outlook so simple as to startle even the peasant; and then there is the tradition which has shaped that outlook to its own image. Simplicity is in itself sublime and carries with it such high virtues as loyalty and faith, yet one cannot avoid asking the question: loyalty to, and faith in, what? In Hindenburg's case the tradition was the Prussian Junker's loyalty to, and faith in, a military empire where might is right. "The strangest fact as I look back," says Hindenburg of his cadet days, ". . . I can hardly recall one case of chivalry among the cadets." "Courage, self-control, tenacity" he found, but not chivalry, yet he could commend the training. Later, in speaking of the great men of the defunct empire, he said in praise, "Their religion was their belief in themselves and in the sacredness of their cause." A somewhat divided allegiance one would say, yet he sees no contradiction. Somewhere he admits to reading no books but those dealing with military affairs, yet, with hunting, his "great hobby" is collecting pictures of "the Madonna." Does this seem like complexity of mind? It is not; it is the simplicity that questions nothing. After reading this intriguing book one ventures the hope that through so gracious a feeling the gospel of violence to which he has subscribed may be rendered of no effect at last. R. B. C.

**Roosevelt: His Mind in Action.** By LEWIS EINSTEIN. Boston: Houghton Mifflin Company. \$3.00.

This book will appeal only to a discerning few, those very few discriminating persons who care to patiently examine the impulses and growth of a natively strong and active intelligence destined to accomplish much in life. The actual accomplishments are of very secondary importance; the mental, moral, ethical and artistic talents and principles that aroused and guided an energetic force to worthy achievement, these are the vital elements in this study of Theodore Roosevelt. The book itself is divided into three major parts, corresponding naturally to the three chronological epochs in Roosevelt's life. These divisions are Struggle, Victory, Adversity. The first leads up to the presidency of Roosevelt, the second tells of him as Chief Executive, and the last relates the failures and disappointments that clouded his declining years. The value, however, of Mr. Einstein's work is not historical; its true worth consists in the penetrating light that he has cast upon the inner motives and inspirations of the great, noble, constant though boisterous character of Roosevelt. M. J. S.

## BOOKS AND AUTHORS

**Ascending Humanity.**—G. G. Coulton has issued a small volume which contains a mass of vivid and interesting detail upon the great pestilence, called "The Black Death" (Cape and Smith, 60 cents). The citations from contemporary chroniclers and witnesses will prove useful both to the general reader and the historical student. The tone of this volume is not so biased with regard to the Church as certain other writings of the author. However, it is marked, at times, by an anti-Catholic aroma. The entire third chapter, upon "Clergy and People," seeks to prove the thesis: the general showing of the priesthood during the plague was somewhat poor. Yet Dr. Coulton's own estimates show a clerical mortality considerably higher than that among the laity; about forty-four per cent as against thirty-three. That many of the clergy failed to reach heroic stature must be granted; that some became panic-stricken cannot be denied; but that their general attitude was pusillanimous is not at all demonstrated. Dr. Coulton's own witnesses present a varied tale. The author firmly holds that Lollardy was "driven underground"; and emerged as a powerful factor in the English reformation. In this opinion he dissents from Gairdner probably the greatest of all authorities upon this subject. Dr. Coulton writes of Cardinal Gasquet's "The Black Death," "It contains a full interesting and picturesque story, but is inaccurate in the most important details." This seems to be a rather cavalier verdict upon what is generally considered as an historical classic by both Catholic and non-Catholic scholars.

In "The Ascent of Humanity" (Harcourt, Bruce, \$3.00), Gerald Heard tries to track down the evolution of individuality from the time of the "pre-individual" when men were all "co-conscious," through the "proto-individual" and the "pioneer individual" across our own day, when, we are told, we stand on the threshold of an enlargement of individuality because of a "mental interchange which reveals that intellectually, man is emerging on to a common mind." If the author would visit a Religious house or two, among other things, he might be disabused of his conviction that "in the modern age only arrested individuals are found in the orders."

"Evolution and Christianity," by Jessie Wiseman Gibbs (Published by the author), is the work of a devout Protestant, vindicating, in his own way, the truth of Christianity, as he understands it, against materialistic Evolution.

**Church and State.**—The reputation of J. B. Bury as a historian will not be enhanced by the edition since his death of a series of lectures he gave in 1908 under the misleading title of "The Papacy in the Nineteenth Century" (Macmillan, \$3.75). The period covered is 1864-1878, and is almost entirely taken up with the Syllabus of Pius IX and the Vatican Council. The editor, the Rev. R. H. Murray, who also supplies a memoir, has added notes with references, which were not in the original manuscript. The



result is not satisfactory, for some of the most startling sentences go without proof. Thus the Roman Cardinals are made to say: "If dispensations and everything are taken out of the hands of Rome, on what are we going to live?" and no reference is given. The anti-Papal animus of Bury is evident on every page in the tone which he adopts. The recent book of Abbot Butler on the Council has rendered these lectures already obsolete.—Stanley High, who is editor of the *Christian Herald*, takes a position unique among modern Protestants in his book, "The Church in Politics" (Harper. \$2.00). The book is a plea of confession and avoidance. His first chapter is entitled "The Church *Is* in Politics" (his italics). It is, therefore, in effect, a repetition of the Catholic doctrine elaborated by St. Robert Bellarmine on the indirect power of the Church over the State. Hence he adopts a large part of our own position on the question, and vigorously defends the activity of the "political parsons" on the ground of the paramount importance of the spiritual over the temporal.—A second edition of "Freemasonry and the Anti-Christian Movement" (Gill and Son. 5/), by the Rev. E. Cahill, S.J., was called for by the extraordinary interest aroused by the book when it first appeared. The new edition is enlarged by appendices containing accounts of the controversies carried on by the author and others at that time. The book itself is a valuable compendium of the subversive Masonic doctrines on religion and the modern State.

**Newspaper and Society.**—All those who have the duty of supplying the daily newspaper with news of Church doings will welcome William Bernard Norton's "Church and Newspaper" (Macmillan. \$2.50). The author was for many years, after leaving the ministry in the Methodist Church, a newspaperman in Chicago. Hence he is fully alive to the necessity of proper publicity for religion in the modern world. He writes in a chatty and informative style, and his pages are studded with interesting and instructive anecdotes. He admits that "the newspapers probably receive more criticism because of a supposed discrimination in favor of the Roman Catholic Church in comparison with the Protestant church" (*sic*). He justifies the papers on the ground that the Catholic Church is more spectacular than the Protestant denominations and hence affords better news stories. Catholics who complain that the press does not report Catholic events will do well to read this book, and they will discover the fault is in themselves.—"Foreign News in American Morning Newspapers" (Columbia University Press. \$2.00), by Julian Lawrence Woodward, Ph.D., is a doctoral thesis in statistical method, using foreign-news content as a sample. The conclusion is: "It would appear therefore that the average newspaper editor of an American morning daily is convinced that an increase beyond five or six per cent in the proportion of news space devoted to foreign dispatches will not pay its cost in terms of increased circulation."—Robert W. Jones has written a useful textbook for journalism classes entitled "The Editorial Page" (Crowell. \$2.00). The editorial is treated from the point of view of the qualities that should characterize it, and a chapter is added containing problems and questions for classroom use. The book is full of good sense and liberal social leanings. Five photographic reproductions of editorial pages are printed.

**Priedieu Papers.**—In the first volume of a new series, called "Let us Pray," Francis P. Le Buffe, S.J., gives an illustration of the "second method of prayer" recommended by St. Ignatius, and takes as a subject of meditation that "Anima Christi" (America Press. 30 cents). Those who have learned to appreciate the solid spirituality unfolded in the volumes of "My Changeless Friend," will welcome this new series and find in this first volume as earnest of further help and spiritual consolation from the exercise of a form of prayer well suited to busy lives.

"The Spirit of Wisdom, Love, and Power" (Macmillan. 60 cents) is a book of instructions and material for meditation. The author, Paul B. Bull, C.R., has taken for his subject the place of the Holy Spirit in the whole economy of Redemption. A great variety of interesting reflections are given under this general heading. The book will be profitable for Religious and lay folk.

**The Rake and the Hussy. The House of Memories. The Day of Small Things. The Marston Murder Case. The Murder on the Bus. Wild Onion.**

A swashbuckling young blade, Joshua Brooke, and a brave but normal young girl, Naia Strayling are the hero and heroine of Robert W. Chambers' latest historical romance, "The Rake and the Hussy" (Appleton. \$2.50). For the most part, the scene of the story is New Orleans during the War of 1812. Joshua fights in this War and Naia, posing as his wife, sticks with him during the campaign, enduring the hardships and brutalities of life at the front. Long ago Mr. Chambers established his reputation as a story teller and that reputation does not suffer in this book. Despite his skill, however, decent-minded readers will scarcely approve the situation Mr. Chambers has chosen to develop in this novel. The honorable love and marriage with which the story closes are not enough to justify the indecencies of situation and language which the book contains.

If one comes across a bit of rare old lace, scenes of long ago may arise as he studies its delicate tracery. Perhaps it is a vision of a blushing debutante, or a memory of some grande dame whom it might have adorned. After reading "The House of Memories" (Dial. \$3.00), by Barbara Wilson, the same flood of reminiscences fill the mind for one is living in a House of Memories while he reads. The writer for most of her life lived in France and Paris, for she herself tells us that Paris and France are not synonymous. A veritable galaxy of characters comes to life, and the reader is allowed to join the family party and chat with them. Then too there is quite a shrewd delineation of the French view of the British, and the British of the French. If however the reader is unacquainted with the French language he will miss much in not being able to understand the many fine quotations.

Rarely is "small talk" interesting, and the hominess of home folk is frequently conducive to drowsiness. But after perusing "The Day of Small Things" (Doubleday, Doran. \$1.00), by O. Douglas, one must acknowledge that there are exceptions. Here we have an insight into the peaceful lives of some gentle women, for the men are but added to fill out the picture, who have come to the old village of Kirkmeikle after the stress and storm of life's battle, and the reader is welcomed to their family circle. It is true that Athea Gort lends a touch of the modern, but she, too, succumbs to the influence of life at Harbour House.

William Avery Stowell lets a handwriting expert play Doctor Watson to a New York Police Inspector for twenty-four hours. In that time a mystery is solved, three murders are committed, and a promising romance unfolds. This rather crowded program is in store for the reader of "The Marston Murder Case" (Appleton. \$2.00). It is not a book to sleep over, though the author nodded now and then as he wrote it. The finger of suspicion wobbles a little too uncertainly at times, and the inveterate sleuth fan will be dissatisfied with the denouement.

For his latest thriller, Cecil Freeman Gregg selects a London bus as the site of murder. "The Murder on the Bus" (Dial. \$2.00) contains a prologue which at first seems to have no connection with the case, but proves eventually to be a most necessary link. Inspector Higgins, after passing through a series of harrowing experiences, unravels the mystery. The inspector proves himself not only a methodical and clever member of Scotland Yard, but even a human being: he could be deceived. The epilogue furnishes quite a surprise and incidentally a real treat.

Probably only one connected with Chicago gangs in some official or unofficial capacity could finally say how accurate is the portrait of the "big business of crime" as set forth by Loren Carroll in his novel of modern Chicago, called from the meaning of the city's Indian name—"Wild Onion" (Dodd, Mead. \$2.00). As a piece of fiction it is fast and gripping. There is a certain dramatic inevitability in the career of Joe Dulac from the time he breaks into the "booze racket" as a truck-driver until we leave him in his luxurious apartment hopelessly awaiting the fusillade from the rival machine-gunners. Human greed and godless ideals work out the tragedy of the lives that are wrecked in these pages. And the sad part is that the pages read like a record of reality.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### "Plotting Against Protestants"

To the Editor of AMERICA:

One still reads and hears intermittently that the Jesuits have always plotted against the established political order of governments; have opened schools and colleges where Catholics and others are coached in "plotting" against other denominations, *ad nauseam*. Particularly of the time of the latter Charles and the James reigns in England (1670-1689), historical writers, surcharged with bias, have a tendency to gloat on the theme that the Jesuits were the principal offenders against freedom in education and religion.

However, of the time of James II, when Catholics had freedom from persecution, Lingard, in his "History of England" (Vol. X, p. 220), states that

. . . the Jesuits in the Savoy [in London] under a rector of the name of Palmer . . . opened a large school, which was frequented by Protestants as well as Catholics, *on an understanding that the teachers should not interfere with the religious principles of their pupils.* (Italics are mine.)

Lingard further states:

The success of this establishment at the Savoy exceeded the King's expectations. In a short time, the scholars, attracted by the celebrity of the teachers, amounted to about four hundred, half Protestants and half Catholics (James II 80). He [the King] was even induced to found a second school in the city, of which Charles, the brother of Edward Petre, with six other Jesuits, took possession on March 25, 1688. But the revolution followed too quickly to permit it to flourish like the former (Oliver, Collect., 149).

This policy of non-interference has continued, it need hardly be added, from that time (1687-1688) to the present, as non-Catholics among students and alumni of their colleges can bear witness.

Weston, Mass.

GEORGE O'DWYER.

### Some "First" Events

To the Editor of AMERICA:

In the current news of the day are the details of a proposed celebration of the diamond jubilee of the church of the Immaculate Conception in New York City, in which it is claimed that this was the first memorial in the world erected in honor of the Dogma of the Immaculate Conception after its promulgation by Pope Pius IX in 1854. Archbishop Hughes was present in St. Peter's, Rome when the ceremony took place, and the New York church was the result of a vow he then made. This New York precedence, however, is disputed by New Orleans, La., clerics, who contend that the Jesuit church there under that patronage should have the honor of seniority. The evidence offered, however, is not quite conclusive. Another item of the New York church's record is to the effect that its second pastor "was the founder of the first Holy Name Society in this diocese and as far as the records show the first in the United States." Again the South offers objection. These are still extant in Kentucky a roll book of the members of what is there asserted to be the first American Holy Name Society, and which was organized in 1809, at the Settlement on Hardin's Creek, founded in 1786 by some Catholic families from Maryland. The founder of this society was the famous Kentucky missionary, Father Charles Nerinckx whose name heads the list and the first paragraph of which reads:

*Confraternitas SS Nominis Jesu. I. H. S. Erecta est in Ecclesia St. Caroli Hardins Cr, Dom Qua in 40m a Ann. 1809.*

A curious feature of the list of members is that it contains the names of several women, which, in view of the stated aim and purpose of the Holy Name Society, might serve as a text for the sociological defenders of the sex today that perhaps our great

grandmothers were not the paragons the "wild" young folks of 1930 are being so constantly importuned to imitate.

The Hardin's Creek Settlement was located ten miles east of Pottinger's Creek by the immigrants from Maryland who had left the province of the Calverts in 1786 to blaze out a trail in what was then regarded as the western wilderness. The members of this pilgrim band included representatives of the Mattingly, Buckman, Abell, Spalding, and other families notably prominent in the later ecclesiastical and civil history of Kentucky.

Father Nerinckx was a Belgian, ordained a priest in 1785, who came to Baltimore in October, 1804, in response to Bishop Carroll's appeal for help for the American missions. He was sent to Kentucky in July, 1805 and labored there for nineteen years during which time he built fourteen churches. He was the founder of the Institute now known as the Sisters of Loretto who have done so much for the promotion of Catholic education in the Southwest. After his death in Missouri, August 12, 1824, his body was brought back to Kentucky and buried in the Convent cemetery of the Sisterhood he founded. Tradition describes him as a "wonder of zeal, of piety and of physical and intellectual energy." Anecdotes of his great physical strength still survive in Kentucky.

New York.

T. F. M.

### Unemployment and Interest

To the Editor of AMERICA:

In the issue of AMERICA for September 13, the writer expressed the hope that some attention be given to the statement of the undoubted cause and the only remedy for a condition of general unemployment, and suggested that the problem revolves about the question of interest. No Catholic economist has entered into a discussion of the subject, but it is pleasing to find confirmation in the New York *Herald-Tribune* of October 12, by George W. Edwards, Economist and Dean of the School of Business, College of the City of New York. In the last paragraph of his article, under the headlines: "Trade Recovery Forecast With Lower Interest; Economist, Analyzing Upset World Business, Concludes Investors Ask Too Much; He Calls Capital Plentiful," he wrote as follows:

Thus in conclusion it would seem that the money markets of the world on the one hand have over-estimated the risks involved in lending funds and on the other hand have under-calculated the actual supply of credit and of capital funds. As a result, so far, too high a price has been demanded by investors for the use of their capital funds and a too high level of interest rates has been demanded. The eventual true appraisal that the risks are small and the realization that capital is plentiful will in the near future bring down the level of interest rates, and capital will again be available at reasonable rates to borrowers who will be able to use these funds to advantage. Then the present business depression will pass into history and the new stage of business recovery will have started.

It was with great surprise that the writer has found full corroboration for all he has written on this subject, in "Economic Principles and Problems," by Lionel D. Edie, Professor of Finance, University of Chicago, from which the following excerpts are taken:

. . . Gross interest and gross rent combined amount, therefore, to about twenty-four per cent of the total national income. It would be conservative to conclude that from one-sixth to one-quarter of the annual income of the nation is disbursed as interest. . . . The owners of the capital supply of the country have a standing claim to this important share of the national income. This fact is fundamental to any understanding of problems of distribution.

The present "surplus" is in the hands of the interest-takers and cannot be bought by producers (because the present producers cannot buy even their total current product) until under the force of a lower rate of interest the construction of new capital instruments is started and then the "surplus" must be sold in conformity with the cost of production under the lower interest rate.

Providence, R. I.

M. P. CONNERY.